

The CHRISTIAN CENTURY



A Journal of Religion

“FOR BETTER, FOR
WORSE”

By Lloyd C. Douglas

MYSTICISM AND
FUNDAMENTALISM

By Arthur B. Patten

The Tragedy of the Mongrel
Seeking Jesus' Way
Social Prophylaxis

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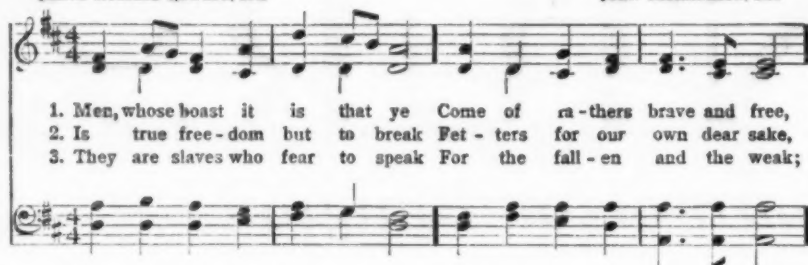
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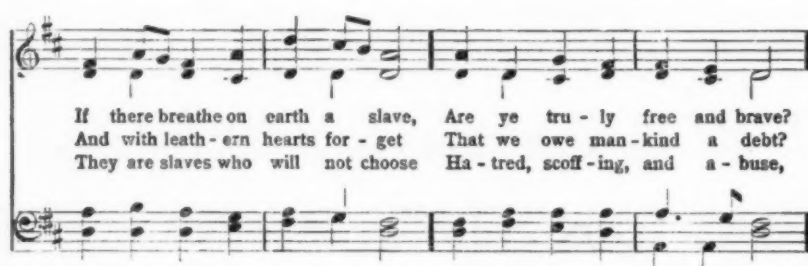
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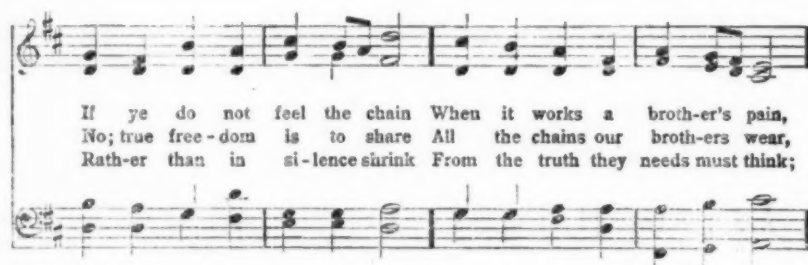
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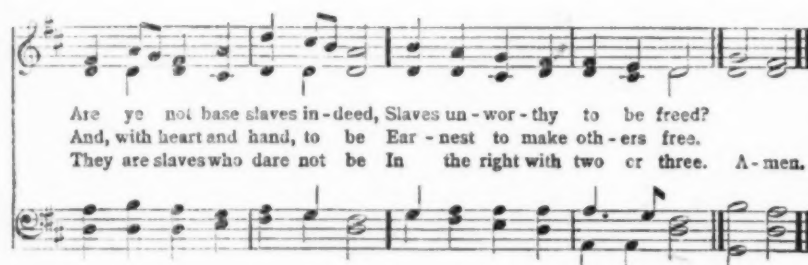
1. Men, whose boast it is that ye Come of ra - thers brave and free,
2. Is true free - dom but to break Fet - ters for our own dear sake,
3. They are slaves who fear to speak For the fall - en and the weak;



If there breathe on earth a slave, Are ye tru - ly free and brave?
And with leath - ern hearts for - get That we owe man - kind a debt?
They are slaves who will not choose Ha - tred, scoff - ing, and a - buse,



If ye do not feel the chain When it works a broth - er's pain,
No; true free - dom is to share All the chains our broth - ers wear,
Rath - er than in si - lence sink From the truth they needs must think;



Are ye not base slaves in - deed, Slaves un - wor - thy to be freed?
And, with heart and hand, to be Ear - nest to make oth - ers free.
They are slaves who dare not be In the right with two or three. A - men.

The above hymn is selected from the matchless collection.

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The CHRISTIAN CENTURY

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EDITORIAL

Good as Far as it Goes

GRATEFUL as we all should be for the Federal Council's declaration issued last week calling the nation to abandon its policy of aloofness from Europe's agonies, and to take the initiative in proposing an international conference to consider the world economic situation, including reparations, debts and armaments, one wonders how any Christian body could make a pronouncement of any sort upon world affairs and leave unsaid a vigorous word of protest against the French invasion of Germany. This issue is infinitely more vital and vast than the matter of compelling the Turk to make amends for the "tragic wrongs which have resulted in the persecution and practical destruction of the Armenian people." It grows increasingly clear that the judgment day for Armenia has passed and that Christendom stands unpardonably condemned for its diplomatic wickedness and neglect in dealing with that centuries-old situation. The policy of Turkey for the Turks is a fait accompli. The political problems remaining have to do with determining just what territory constitutes Turkey, and what kind of relationships the new state will maintain with the outside world. The problem of the Christian minorities in the near east is no longer a political problem, but essentially one of succor, of charity, for the refugees and orphans. The Federal Council's call for an economic conference puts the churches in a sound and admirable position. The protest against the administration's assumption that it received a mandate from the people to pursue a policy of aloofness is a brave word. It would hardly have required greater courage to utter a declaration of stern moral aversion to the course of France in the Ruhr. Such a declaration would not "represent" the 25,000,000 church people in whose name the publicity department says the Federal Council speaks, but

one wonders how many of the 25,000,000 Christians from "thirty different communions" are represented by the declaration that was made. The churches are far behind their leaders on the most elementary matters of social and international morality. The chief value, perhaps, of the present declaration does not lie in the direct effect it may have upon the government as in its educative effect upon the churches themselves. At any rate, every Christian teacher and minister and local leader whose mind is responsive to the larger interests of the kingdom has an opportunity to give effectiveness to his convictions by backing up the Federal Council's declaration by making known his convictions to the powers that be at Washington.

Parochial Schools or Religious Day Schools

MOST of the bad feeling between Protestants and Catholics in this country focuses in the problem of the schools. The Protestants have the great mass of non-affiliated persons in this country on their side, since the educational efficiency of Catholic schools is low in many sections of the country. A Catholic boy who finishes the eighth grade often has to go to public school one or two years in order to qualify for admission to the high school. This has made necessary the development of Catholic high schools in the larger cities. Nevertheless something that is fundamental in Americanism says that an American father should have the privilege of educating his son in his own religious faith. To deprive a father of that right by a process of law, as Catholics assert the Oregon law would do, is not liberty. Two suggestions have been made which would afford a good deal of relief in the present clash of opinion. The first is that the state assert its right to inspect all schools below a certain grade, and to close schools either religious or privately owned,

where the work is below proper educational standards. That any religious sect could object to bringing its schools up to proper educational standards would seem incredible. In the second place the development of week-day religious schools is a project which would permit Catholics in many communities to educate their children in their own religion while securing the benefit of the taxes which they pay to maintain the public schools. The religious day-school is a remedy for the gravest defect of the American public school. This development can take place in most communities with relatively small expense, since no additional buildings need be erected where the churches possess educational plants as so many of them do today. In Evanston, Ill., even small churches near the public schools provide all the facilities needed for the religious classes. In that city one religious teacher is sufficient to meet the needs of a school district with four public school buildings and 600 enrolled pupils. There are ways, of which this is one, to put an end to the everlasting bickering of Protestants and Catholics over the school question.

Pulpit Libel No Longer Pardonable

THE sentence pronounced upon Wilbur Glenn Voliva, successor to John Alexander Dowie in the Zion City enterprise, on account of libel against Rev. Thomas Nelson, a Zion City preacher, is rather an unusual event. Usually courts have regarded the pulpit as sacrosanct. The overseer of Zion is not the first to utter a public libel against a brother minister. It was once disgustingly common. Preachers, like game-cocks, issued a clarion challenge to battle, even though nothing ever came of it. The Zion City prophet used such coarse expressions as "tomcat" and "blatherskite." In the name of orthodoxy today men are calling their brother ministers "infidels" and "betrayers of the faith." Probably a court of law would find such epithets as objectionable as those used by Voliva. They arise out of malice. They misrepresent the facts. They damage a professional reputation in a way that entails economic consequences. The only reason that it is safe to hurl such epithets is that the victim is usually too poor or too Christian-minded to seek relief in a court of law. This should not prevent the community from visiting the offending minister with its displeasure.

The City Temple Thursday Service

DR. NORWOOD, of the City Temple, London, finds himself unable, since his recent illness, to continue the famous Thursday noon service, so largely attended by business men and ministers. In his editorial notes in the monthly paper, the Church Tidings, he says: "My predecessors found the strain too great, except Dr. Parker, who, in addition to possessing remarkable powers, restricted himself entirely to his pulpit work, and lived in more leisurely times than ours." He might have added that Dr. Parker often enough warmed over his Sunday sermon and made it do duty for Thursday, when a very different

audience assembled. It is greatly to be regretted that so famous a service is to be abandoned; it had been better if outstanding preachers had been secured to take it by turns. It is a feature of the life of London which the free churches can ill afford to lose—unique alike in its interest and appeal. But three sermons, with the innumerable demands made on the minister of the City Temple, is too heavy a load for any man to carry. More and more our great city churches become a problem, in Chicago and New York no less than in London, and perhaps the solution lies in having a staff of preachers, after the manner of a cathedral.

Academic Freedom Not Yet Achieved

NOT alone do church schools but state institutions also suffer from the assaults of those who would put the control of teaching in the hands of unqualified boards of trustees or other authority. The Oklahoma house of representatives is reported in the press as passing the anti-evolution bill which was rejected in Kentucky last winter by a narrow margin. In Minnesota a prominent question in state politics is that of the control of the teaching of the professors of the state university. A bill is now pending which would relieve the board of regents of the present arbitrary power to discharge members of the faculty, and would put the trial of an offending teacher in the hands of his fellow-teachers. The issue dates back to the discharge of Dr. Shaper in 1917. The issue in denominational schools is an old one. Should a teacher be considered the hired advocate of a system of propaganda, or a conscientious searcher after truth? On many boards of trustees of denominational colleges in this country are business men who left school with the eighth grade or earlier. They hold the capitalist's point of view that they have the right to "hire or fire" according to their own notions of the dogmatic soundness of a teacher. Mr. Bryan himself teaches that the dollar has authority over the doctrine. All of this is quite outside the ranks of the Roman Catholic teaching fraternity, where dogmatic control of learning was supposed to have its sole abode. The backwardness of all countries which inhibit the freedom of teaching under the Roman Catholic system is a commonplace. The effect of a similar policy in the United States will be none the less pronounced if state universities or denominational colleges are not allowed a perfectly free quest for truth. America ought to become the world's educational center. We have the men and the resources. But we must also have the freedom, which is the fundamental requirement.

A Bishop's Position is Embarrassing

BISHOP MANNING is not to be envied any more than is Bishop Stuntz. It is the business of a bishop to be a defender of the faith. Yet few bishops believe all that is in their creeds. Bishop Stuntz is reported to have refused to answer certain questions on the Old Testament, which Rev. Mr. Buckner put to him. One wonders, does

Bishop Manning believe this article of the thirty-nine articles of religion: "Christ did truly rise again from death, and took again his body, with flesh, bones, and all things pertaining to the perfection of man's nature; wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day." Does Bishop Manning wish to proclaim to the world that the flesh and bones of the historic Jesus are now in the presence of God in a physical heaven? If he does not assert this faith, his position in admonishing Dr. Percy Stickney Grant for disbelieving in some other article of the creed is not well taken. Nothing better illustrates the foolishness of our denominationalism than such incidents as these. It is well known that bishops and secretaries no more believe many archaic creedal statements than do progressive-minded ministers and teachers. The bishops and secretaries would subordinate theological reform to the interest of missionary administration and church growth. Progressive ministers insist that evangelism at home and abroad is now being defeated by the timidity of church leaders. The bishop is urged on by his fundamentalist contingency to institute heresy trials. He is inhibited by the consideration that successful heresy trials would soon rid the church of its most effective leaders. He is furthermore worried lest some one start asking the bishop embarrassing questions. Sooner or later there must come in the church a clear recognition of the fact that Christian fellowship is based upon something other than the mouthing of archaic doctrinal utterances. The good friends of Jesus Christ will at last be good friends of each other, and that will happen before they settle all the metaphysical questions associated with the apostles' and the Nicene creeds.

Seeking Jesus' Way

SOME weeks ago The Christian Century published a short editorial interpreting the practical eagerness with which multitudes of men and women whose minds have been freed from the stiff, authoritarian morality of the past are seeking to find the way of Christ in the concrete situations which they confront daily. At that time we promised to follow our brief word with a more specific statement of the definite attempts being made by various social groups to solve the problem of a Christian way of life under modern conditions. We write now in fulfillment of that promise.

Our readers will remember that we spoke of the development of a new Christian casuistry as the great need of our time. The old superficial and arbitrary casuistry dealing chiefly with negations and prohibitions, particularly with respect to certain forms of amusement and individual morality, must be displaced, it was said, by a casuistry which accepts the complex moral situation under which we all live, thinks deeply into it, and arrives at some ground upon which a conscience sensitive to the leadership of Jesus may come to terms with life. There is wide-spread moral disquiet among Christian people.

The meaninglessness of conventional church membership is increasingly apparent, and earnest souls by the thousands are profoundly asking, What does Christ really wish a disciple of his to do in the industrial, commercial, political and other departments of the social order in which by the very necessities of life that disciple has to live?

The mind of Christ never exercised so great authority over men's thinking as today. This is chiefly due to the enormous labor of modern scholars who for more than a half century have been working at the task of removing the accumulations of centuries of superstition and tradition that have shut him away from us. As a result of the labor of the historians and our textual and higher critics we have today without exaggeration a more realistic and true image of Jesus and a clearer grasp of his teaching than any age has possessed since the last apostle died. No personality has ever inspired so great a stream of books as that which the past fifty years have given us dealing with the personality of Jesus. And this stream is at the present moment at its highest. Moreover, the heart of man, of non-ecclesiastical man, is turning with wistful hope toward him as never before, feeling that somehow he must have the secret of life which a thousand other quests have failed to discover. The barriers and inhibitions which in the long past have hindered men's faith in him have been removed by modern scholarship and the heart turns to him as the flower turns its face to the sun.

Yet, like his first disciples, we, too, are slow of understanding. We hear his words, but we do not quite know what they mean in terms of our daily experience. Therefore we are slow to put them into practice. We hold them before our thought with admiring but confused contemplation. Are they intended to be practiced? we ask. At his command some leap from the security of their little boat and walk a step or two on the unsteady waves, but they have not faith to go all the way and their feet sink in appealing despair. Yet in spite of the impetuous misadventures of some, the wistful wonder of others and the transfixed inertia of still others, Christ himself, now so realistically discerned, keeps disturbing our souls with the gracious compulsion of his own vivid presence. We dare not say that he should not be obeyed, not, at least, until we have obeyed him and found his commandment false.

This is the ethical mood of our time with respect to Jesus. There is a rising body of conviction that after these nineteen hundred years of his presence in our world the hour has about struck to give his will and his word a fair test in human practice. But when brave spirits make the venture they are confronted with the fact that no clear course has been charted for them. Life is so complex! The Christian disciple who ardently desires to take his Master seriously finds himself on the edge of a jungle of conflicting considerations. What is the way of Christ through this jungle? No single answer that has been offered by earnest souls seems generally valid.

Plainly here is a situation requiring group thinking, group research and group experiment. There is no lack of good intentions. The lack is really perceptual; no one sees

just how a Christian ought to act. We abhor war, but we do not know how to act so as to abolish it. We are shocked by atrocities and deportations but we do not know how to protect helpless minorities. We are ashamed of our racial aversions and hatreds but we do not know how to prevent lynching. Our hearts are moved to compassion by the ubiquitous fact of hunger and suffering, but we do not know how to abolish poverty. Moreover there is sharp hostility shown by the conventional Christian body toward any real effort to discover the meaning of Christianity in social relationships. Ministers are urged to "stick to their Bibles" and refrain from meddling in political or industrial affairs. Persons holding to the view that loyalty to Jesus' way of life inevitably involves fundamental changes in the present social order are regarded by the majority of their fellow Christians as dangerous radicals and given the reward of heretics. Ministers and teachers are sometimes discharged for advocating social changes that are resented by wealthy laymen.

For nearly a generation sporadic voices of individual pioneers have been raised on behalf of the Christianizing of the social order. But their voices were isolated, individual voices merely, albeit potent and quickening. But the seed they planted multiplied their kind. Frederick Maurice and Josiah Strong and Washington Gladden found the burden of their prophecy taken up by little groups here and there. In England and America there emerged informal fellowships of kindred spirits drawn together by the affinity of a common purpose to discover what Christianity does actually mean in modern life. One of the earliest of these groups in America was the Brotherhood of the Kingdom which exerted a profound influence through the lives of its members, including such men as Walter Rauschenbusch, William Newton Clarke and Samuel Zane Batten. During recent years as a conscious movement it has become inactive, with the exception of the Boston chapter which still meets regularly.

During the early days of the late war, before the United States had become a combatant, the Fellowship of Reconciliation was formed. It is composed of men and women who believe that all wars are contrary to the spirit and teaching of Jesus and that his followers should never sanction or participate in war. Many members of this fellowship were sentenced to long terms in federal prisons for refusing to obey the draft laws. Because of this fact and because war was the dominant issue at the time of its formation, the Fellowship of Reconciliation has been known chiefly as an anti-war movement. As a matter of fact, however, its interest is by no means confined to the issue of war, as may be seen from the following quotation from its statement of principles: "The love revealed in Christ profoundly reverences personality; strives to create an order of society which suffers no individual to be exploited for the profit or pleasure of another, but assures to each the means of development for his highest usefulness; seeks reconciliation between man and man, nation and nation, race and race; deepens and enriches devotion to home, to church, and to country, and harmonizes all these loyalties in dedication of life to humanity and to the universal kingdom of Christ. Since war inevitably

involves violation of these principles and disregard of the supreme value of personality, we find ourselves unable to engage in it, and since the existing organization of society engenders motives and methods which violate these principles and hinder the development of character into the likeness of Christ, we are convinced that loyalty to him and to humanity call us to seek with others such fundamental changes in the spirit of men and in the structure of the social order as shall make possible the full expression of love in personal, social, industrial, national and international life. Information concerning the Fellowship of Reconciliation may be secured from Bishop Paul Jones or Miss Grace Hutchins, 396 Broadway, New York City.

At Lake Mohonk in May of last year the Fellowship for a Christian Social Order was formed, as an effort to bind together "for mutual counsel, inspiration and co-operation, men and women who are seeking to effect fundamental changes in the spirit and structure of the present social order through loyalty to Jesus' way of life." It differs from the Fellowship of Reconciliation chiefly in that it does not require acceptance of the absolutist position against all war under all circumstances as a condition of membership, although its members hold strong views with regard to war and many of them take the absolutist position.

Concerning methods of social change, the statement of the Fellowship for a Christian Social Order has the following paragraph: "We believe that in the spirit and principles of Jesus is found the way of overcoming these evils, and that within the Christian church there should be a unity of purpose and endeavor for the achievement of a Christian social order. By means of fellowship in thought and prayer we come to understand the point of view of those who differ from us, make possible new discoveries of truth, and aid one another in the solution of common problems. We believe that social changes should be effected through educational and spiritual processes, especially by an open-minded examination of existing evils and suggested solutions, full discussion and varied experimentation. We pledge ourselves to vigorous activity in seeking by these means a solution of the social problems which we face."

Local groups of the Fellowship for a Christian Social Order are now being formed throughout the country. Ten sectional conferences are even now in course of being held in the following cities: Boston, Chicago, Cincinnati, Cleveland, Denver, Detroit, Kansas City, New York City, Richmond, Virginia, and St. Louis. These conferences are conducted on the plan of retreats, the various groups going to some quiet spot near their city for two or three days of fellowship in thought and prayer. Men and women of varied experience—business men, workers, ministers, social workers, teachers and other professional men and women—make up the personnel of these gatherings. Information concerning the Fellowship for a Christian Social Order may be secured from Kirby Page, 311 Division Ave., Hasbrouck Heights, New Jersey.

Plans are now being made for the conducting of a National Conference on the Christian Way of Life in Industrial, Racial and International Relations in 1924 or

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1925. This movement had its origin in the Federal Council of Churches, which appointed a nominating committee of fifteen to select a national committee. The national committee was empowered to plan for and conduct the national conference, the Federal Council having no further control or responsibility. About two hundred influential Christian leaders have accepted membership on this committee. At the present time chief emphasis is being placed on the method of preparation for the conference. Through the cooperation of all religious agencies functioning in the realm of social education, it is hoped to stimulate a nation-wide discussion of industrial, racial and international problems. Four commissions are being appointed to make an intensive study of various problems. These commissions deal with the following subjects: Christianity and industry, Christianity and race relations, Christianity and international relations, the social function of the church. In each of the larger cities a special group is being formed consisting of ten or twelve persons of varied experience to cooperate with each of the commissions. In this way it is planned to pool the results of the work of these expert groups with that of the commissions, thus securing a genuinely cooperative and scientific product. The national conference will probably be held in the middle west some time within the next two or three years. Information concerning this movement may be secured from E. C. Carter or Miss Rhoda McCulloch, 129 East 52nd Street, New York.

Thus we see that a gracious ferment is working through the lump of our social life. Those who imagine that the ethics of the new vision of Christ is merely negative and iconoclastic totally misapprehend its significance. The vision is creative and benignant. Without noise or publicity, strong, hopeful souls are drawing together in joyous and inspiring communion to discover, if they may, what is meant by a Christian social order, and how individual Christians ought to act in order to usher it in. Who can doubt that in such fellowships the holy spirit will be able to take some undiscovered treasure from the heart of Christ and show it unto his disciples?

The Tragedy of the Mongrel

WHEN two types which do not belong together are fused in one life, we call the result a mongrel. We have an instinctive feeling that every type should be true to itself and that the harmony of the higher synthesis should not be secured at the price of disloyalty to the integrity of the individual. This is true of men and races and institutions. Just now we are interested in the tendency of democracy to produce mongrel results instead of clean and definite types. The very nature of democracy makes it peculiarly true that you are always standing at the door of some new compromise and in a compromise neither group expresses with complete articulation or coherent quality the meaning of its life.

The autocracy with all its terrible faults does find it easier to get results which are coherent. There are South American cities which illustrate in how much easier a fashion you can get civic beauty with autocratic control than through the slow and lumbering process of popular decision. We are not apologizing for autocracy, and we are not pleading for the return of the ancient regime. We are lifting up for consideration the necessity that democracy should find a way to escape from the mongrel and to secure harmony and coherent quality without sacrificing freedom.

When a church is really democratic there is always danger that it will become in a measure colorless. There is so much mutual surrender in order to arrive at the least common denominator on which all can agree, that there is a terrible loss of just those qualities which give originality and beauty and distinctive achievement to a church's life. By the time a matter is thoroughly discussed and all the rough edges which displease anybody have been rubbed off, you have something as thoroughly smooth and unobjectionable and uninteresting as a pebble which has felt the washing waters of innumerable seas. It is a pastor of unusual power who conquers the tendency to deadly inertia which comes from the consciousness that certain groups will be fairly sure to object to any original and promising departure. Many churches become stagnant because the real quality of every type is lost through a series of compromises. The result is a mongrel sort of quality of which nobody can feel very proud. The way out of this sort of situation without the sacrifice of democracy does not seem too difficult. When a new plan is suggested, it ought to be possible to consider the plan as a whole before you reject it or accept it without combining it with some other plan to whose genius it is entirely foreign. This does not mean that people will be practically committed to a position of which they do not approve. It does mean that for a certain specified period they will allow a plan to be tried out as a complete unity and when it has been tested in the laboratories of actual work, they will vote for it or against it, this time in the light of actual experience.

The same problem emerges in municipal life. The city fathers come to have an uncanny genius for the least common denominator. They become paragons of compromise and their compromises bring together elements which were never meant to be combined. The result is seen in the ugliness and the inefficiency of many of our towns. Nothing ever gets through the voting process without being mutilated beyond recognition. Here again it would seem that the matter of putting a plan on probation might obviate the difficulty. When a new method as to the city budget is suggested the best thing is to try it out if it is tried with all the features which really belong to the plan intact. The usual way is to disfigure it by compromise and then condemn it for failure. Of course there are some matters like the position of streets and regulations regarding building which leave their permanent marks and here before action the most thorough contact with expert opinion must save growing towns from the tragedy of the mongrel.

When we come to the political life of a republic, the same set of difficulties confronts us. In the midst of the discussion of an acute issue a certain President of the United States once made a speech. A witty foreign correspondent of one of the American dailies described the speech in one of the hotels of a European capital by saying that the President had very ably and with much dignity taken both sides of the subject he discussed. It is only by the most heroic effort that the politician can avoid developing that type of mind whose adjustments are almost inevitably of the mongrel type. When a constituency is willing to send a man to congress and to keep him in that legislative body for years without attempting to make up his mind for him about all the issues, you develop at last a type of leader whose work may possess a unity and a power of articulation all too seldom seen in American life. Our tariff bills are always mongrels and that is one reason why they are all so tremendously unsatisfactory. The measure is conceived in the terms of a set of principles. All the constituencies are heard from and the bill after it finally becomes a law is one strange succession of hideous and grinning compromises. The remedy for this sort of thing must be a type of popular education which produces a citizen capable of making concessions in the terms of large principles and accepting the necessity of concession in order to be loyal to principles rather than urging the concession of principles in order to be loyal to mongrel demands.

In literature we find the same issue. There is no field where there is a greater range for thorough democracy than the world of popular novels. Every person who buys a novel votes for it, and so success becomes a matter of popular vote. The result is that the author who wants to sell his stories is tempted to find a literary least common denominator, and here again the mongrel emerges to leer at us, this time from the pages of best sellers. The author may claim his necessity for daily bread. The public gets the return it deserves for indiscriminating buyings. The remedy here seems clearly the production of large enough groups of varied types to make the creation of distinctive and unified pieces of writing practically feasible, and this applies of course to the realm of essays and poetry as well as to that of fiction.

All of us meet the problem in our practical social relationships. The least common denominator people do succeed in moving about with a wonderful social ease and so we produce the social mongrel who so often achieves a practical success of such extraordinary character. We do not plead for the bizarre or the eccentric, but it does seem clear that we must produce a kind of sympathy and understanding which will give the rewards of social success to those who are finely loyal to a noble type rather than to those who are adepts in social compromise.

Democracy has no end of problems to meet. It will have achieved one of its most brilliant successes when it proves its capacity to resist the temptation to produce the mongrel. When liberty and fineness and integrity of type unite in one country, it is indeed a favorable land. The democracy which attains to permanence must prove its power to produce thoroughbreds.

Virtue And Its Reward

A Parable of Safed The Sage

NOW on a day when I was weary, I returned unto my House at the going down of the Sun. And Keturah met me at the Door, and she said, My lord, thou art just in time, and thy Supper is ready.

And I sat down at the Table and did eat, and everything was Mighty Good.

And I spake unto Keturah, saying, That Cook is Improving, Raise thou her wages, lest thou lose her.

And Keturah laughed aloud.

Then said Keturah, My lord, thou hast paid thy little wife an unintended compliment. This is the Cook's Day Out.

And I said, If it be so, discharge the Cook, and be thou my cook.

And Keturah said, Thou speakest after the manner of men, assuming that as Virtue is its own Reward, all that a woman desireth as payment for being a Good Cook is the privilege of doing nothing but Cook. The theory that Virtue is its Own Reward hath been Overworked.

And I said, How shall I reward thee?

And she said, It was sufficient Reward to have thee say that the Cook was improving, not suspecting that it was I to whom thou didst pay the Compliment. For I desire not to be bribed, nor yet rewarded, but if there be any Virtue in cooking a meal which an Husband counteth good, then doth a wife like this, that her effort shall be Recognized. For we live by Approbation, Hope and Love, as Wordsworth hath informed us.

And I said, Yea, but thou shalt have a Reward, for I will wipe the Dishes.

And this I did, and enjoyed it, and I think Keturah enjoyed it, also.

And she said, Now will I Reward thee, with a Reward which thou mayest claim only on the Cook's day out.

Now if on that day I kissed the Cook, that Cook being Keturah, so far as I know, it is no one's business but hers and mine.

BY THOMAS CURTIS CLARK

The Wandering Christ

WHERE bides the Christ today? With narrow men
Who fight for doctrines with a fiendish zeal;
Who whine long prayers as they, concerted, kneel;
Who see no goals beyond their selfish ken?
Christ bides nowhere: he walks abroad today,
Leaving the shrines where bigot souls repair
To veil their sins with alms and empty prayer;
He walks abroad, a sad, forsaken way,
Where men are dying, slain in "Christian" strife.
Where men despise, by "Christian" hatred led,
Thither he goes to lift some bleeding head,
And there he stands to teach love's truth of life.
What shrine avails to save the souls of men
Till Christ the Lover shall be heard again?

Mysticism and Fundamentalism

By Arthur B. Patten

FUNDAMENTALISM is a term recently come into vogue to designate a certain type of static or reactionary thought in some of our Protestant churches. It is a cult of unscientific and unprogressive cast. Its genius is that of the scribes, and not that of the prophets. It is neither intellectually originaive, nor socially adventuring. It is in striking contrast to the new mysticism. The new mysticism is fluid and refreshing. Fundamentalism is fixed and sterilizing. Mysticism is poetic. Fundamentalism is prosy. Then fundamentalism is too frequently denunciatory rather than persuasive, and it is often damnatory where it might be appealing. It seems to reckon more with theology than it rejoices in religion. If it would simply hold to the faith once delivered to the saints, that would not be so unfortunate; but it rather holds to the dogmas later devised by the scholastics, while it stiffens them here and there with its own inflexibility. Again it is too seldom good-natured. And how could it be exceptionally cheery, since it lacks the gospel of good news for a world-saving kingdom of God. But let it speak for itself. And so I quote from a few of its chief priests. The Sunday School Times remarks editorially, "The imprecations of the prophet-psalmists, spoken against their enemies, were inspired of God. They belong to the dispensation of judgment. Like all prophecies they will be literally fulfilled." "It is the night," says William E. Blackstone, "Man is a failure. The darkness cannot be improved. The church itself is fit only to be spued out of the Master's mouth. The world is in the power of the devil, and he has the power of death. The great mass of humanity sweeps on like a wrecked vessel to the judgment. Surely then this wicked world is not growing better. On the contrary, judgment, fire and perdition are before it."

A DOOMED WORLD

Rev. A. C. Gaebelein, editor of *Our Hope*, writes, "Our readers do not need to be reminded of the teachings of the Bible as to the end of the present age. It terminates religiously in a universal apostasy." Certainly there is none of the vision of the Lord's prayer in these horrific words. There is no dayspring on the horizon. Night must succeed to night. But Rev. I. M. Halderman paints an even more dismal and devastating picture. He declares: "The mission of the church in this age is not to save society, make it better, and set up a spiritual kingdom. The church is here as the ark was in the days before the flood, a witness of the world's condemnation, a warning of judgment to come. Christianity has its time limit and will come to an end. The world is a ship pounding to pieces on the rocks." Yet as if such a portrayal were not stygian and destructive enough, Dr. Halderman has later added a few more desperate touches: "Christ is coming with the eyes of one who is aroused and indignant, as one who no longer seeks either friendship or love. He descends that he may shed the blood of men. He will enunciate his claim by terror

and might. He will tread and trample in his fury till the blood of men shall fill the earth . . . till their upspurting blood shall make them crimson. He comes as a king, an autocrat, a despot, through the gushing blood of a trampled world. And those who follow this emergent, wrathful king of heaven are represented as armies. They come forth as a body of fighters. They come to assist the warrior to make war on the world. In this way the kingdom is to come, and not by the preaching of the gospel and the all-pervasive power of the Spirit of God."

To be sure all fundamentalists are not so barbarous as is Dr. Halderman. Yet in the last analysis there is not much difference among them, for all despair of the social salvation of the world, and all look toward an early second coming of Christ in fulminating judgment, when the so-called elect will join him in his magisterial and militant domination over the rest of mankind. So in the mouth of fundamentalism, the gospel of Christ and the gospel of the Holy Ghost are virtually repudiated as far as any gracious world conquest is concerned; and a program of violence supplants the program of peace on earth and good will among men.

FUNDAMENTALIST TEMPER

Let it be said, however, that all conservatives in theology are not fundamentalists. Many such conservatives are sweet-spirited, and also glad to have unhindered fellowship with their more liberal brothers, while they dissent largely in temper from the fundamentalist attitude concerning the vindictive second coming of Christ—although believing that the event of his more gracious return in the flesh is impending.

I have purposely passed over the fundamentalist dogmas concerning inspiration, incarnation, and atonement, that I might instead note the outcome of these dogmas in life, as evidenced by the authorities cited and especially as regards the predicted foreclosure of human history and progress in a cataclysm of sanguinary judgment. To conceive human history without a perspective of hope and without a program of faith and love is itself the consummate apostasy and the final sacrilege. God give us prophets of the dawn who have courage enough—and Christianity enough—to cry bon voyage to the world, even in this day of travail. This is the supremely challenging hour for the revealing of the sons of God with the message of life, and not for the raucous voices of the prophets of despair.

The modern mystic and evangelical also believes in the inspiration of the Bible, in the incarnation of God in Christ, and in the vitality of Christ's atonement; but he is bound to believe victoriously. He even believes that the atonement is vicarious—although not substitutionary. He rejoices to take these doctrines of grace out of the domain of mechanics, to lift them into dominion over life, and so make them evangelic for both personal and social salvation.

Certainly we need the intuition and also the initiative of the new mysticism to save us from the pessimism and partialism of the fundamentalist, and to deliver us from his mechanistic and unmerciful dogmas. The mystic can only abhor the thought of such a substitutionary blood atonement as is impotent to save more than an elect remnant, while it leaves perhaps the major portion of mankind to bloody destruction. Is not fundamentalism thus self-fated to tragic failure through its own lack of sweetness and light, and because of its denial of a saving program for the earthly kingdom of God? Is not its faithless dogma of the wreck and the remnant the very negation of Christ's gospel for the new humanity? Is not its sorry doctrine of frightfulness and of futility an absolute denial of the Christian faith and hope and love? How can its program of social doom have any part or parcel with that spirit of grace and truth which came through Jesus Christ?

MYSTICISM AND THE NEW DAY

Even medieval mysticism was undogmatic, and it was not damnable. And although it did not adventure far into the hinterland of discovery and of democracy, it yet produced many lovable spirits, and at times realized an interior fellowship that was at least the half ready leaven of the kingdom of God. But the new mysticism must meet the challenge of the new day. If it is to have power equal to its task, it must somehow recover the graciousness of medieval sainthood as evinced at its best in St. Francis and St. Teresa, while it must also fare forth into public life with all the ardor of the crusaders, translated into chivalrous and constructive citizenship. Surely if modern mysticism is to put to shame the theological and social unloveliness of fundamentalism, and counteract its paralyzing doubt, then its own piety, faith and love must be resanctified and recommissioned.

But if true to its calling, the new mysticism, being direct and experimental in its access to God and its approach to life, will deliver us from the academic and also from the apocalyptic temper so marked in fundamentalism. The revival of the visions of apocalypse is a sad reversion. However, this illusion cannot long stand the searchlight of the twentieth century. Even in Jewish philosophy, the dreams of apocalypse, with their promised restoration of a remnant in Israel, together with the doom of all but the elect, in a revolutionizing catastrophe, never materialized,—and no such scheme of election and reprobation ever can ensue in our modern age. Apocalypse has been rightly called prophecy in decline. Its attempted revival is about the most grievous anachronism of our day. As a system of religion, it can never eventuate, for it is non-ethical, and non-creative, as well as non-spiritual. However, devout believers in all ages have not failed in some measure to discern in the Bible mirror the true picture of the spiritual Christ, and to descry in some real sense the Christian perspective of history—the kingdom of God.

The fundamentalist extemporizes a second coming of Christ which empties the first coming of all too many of its fairer meanings. He substitutes the book of Revelation

for the revelation of the Book. I have called fundamentalism fatally reactionary. Perhaps I should rather call it falsely rationalistic. It is a system-builder with a vengeance.

OUR CHRISTLIKE GOD

The modern mystic will go to the Bible to be touched by its great inspirations, to be thrilled by the divine-human soul of Christ, and to take counsel for the life of the spirit, while he will envisage anew in modern symbols and substance, the conquering kingdom of heaven, wherein is to be enthroned "the God whom Jesus saw." Fundamentalists hardly seem to see anything of the light of the knowledge of this glory of God in the face of Christ. Indeed their God, depicted in the passages which I have quoted, is not our Christlike God at all, and their Christ the despot is not the dear but dynamic Master whom we know. Their thoughts and our thoughts are spiritual diameters apart. Their conceptions of the Christian religion are so different from ours that out of them the greatness and the glory are gone, while the spirit is dead, and there is left no ineffable gospel to grip the world and to grapple with its worldliness until the evil shall be overcome by the good. There is left no world movement of righteousness, but rather a debacle of omnipotent failure.

Mysticism indeed will not neglect the faith delivered to the fathers and mothers, but it will interpret that faith in the light of today, and so it will experience as well the faith delivered unto the sons and daughters. For even young men and maidens must still dream dreams and see visions, and receive the fresh creative Spirit of God.

To the fundamentalist revelation is of the past and so closed. To the mystic it is an ever open book. One of the major prophets of mysticism, Auguste Sabatier, has well said, "Every divine revelation, every religious experience, fit to nourish and sustain your soul, must be able to repeat and to continue itself as an actual revelation and an individual experience in your own consciousness. Do not believe that the prophets and founders have transmitted to you their experiences in order to make your own needless, or that their revelation has been brought to you in a book for you to receive passively as if it were an alien thing. . . . Christianity is an organization whose soul is immortal, but whose body is renewed unceasingly."

RESCUE AND RELEASE

Fundamentalism is a doctrine of rescue. Mysticism is a doctrine of release. Christ himself came preaching "release to captives." Even the prodigal had a deeper self to be released and recovered, and the woman of Samaria was led to find far down in her own soul, to be released at length in purity and power, the artesian fountain of life. Then Jesus believed—as he prayed—in the recoverability of the world itself, and in its rehabilitation, till the Father's will should be done on earth as in heaven. Fundamentalism would try only to spirit away an elect coterie of souls out of the present social struggle. The new mysticism, on the other hand, would seek to put spirit into the struggle

itself, believing that God in Christ and God in Christians can more than conquer, with the creative years. However, if the program of fundamentalism only stopped with the spiriting away, there might be small complaint. The rest of us would trust to get on by ourselves. But alas, the fundamentalists propose to come back,—and then not even for rescue, but for retribution. And they have the temerity to put our Christ at the head of their fighting column, as they make their imagined belligerent onslaught against the remainder of the world. This is explicitly enunciated in a fundamentalist pamphlet, issued by the Bible Truth Depot, New York, which lays down a procedure of a piece with Dr. Halderman's ensanguined campaign. "Christ is coming," says this pamphlet, "to receive us to himself before he appears in judgment. When he appears, we shall appear with him in glory, and with him judge the world and reign over it. The world will not be converted by the preaching of the gospel, but it will go on till the Lord appears and breaks down all opposition with a rod of iron,—which rod of iron Christians are to share with him." The writer had evidently conceived the Old Testament, not as a schoolmaster to bring us to Christ, but rather as a taskmaster to whip even Christ himself into the ranks of the vindictive. Such interpretation, and such inquisition

would be unspeakably terrible, if they were not so grotesque to the mystic soul, and so unthinkable to the normal modern mind. But imagine getting this humiliating and desperate travesty of the gospel out of the same Bible which so many of us love, and in which we have been taught the progressive advance to liberty of the sons of God! Think of turning our glorious book of salvation into a safety-first device for elevating a remnant of mankind to the throne of judgment! Think of debasing the scriptures, with their marvelous literature of diversified and ascending divine experience, into a logomachy of proof-texts, to be wrested into a program of pessimism for the execration of those who do not bear the fundamentalist marks, and into a propaganda of partialism for the exaltation of those who do!

Even mysticism, however, must light its lamp afresh, and it must kindle as well the social fires on all the altars of life, or the light that is in it will become darkness,—for "this is the judgment, that light is come into the world, and men loved the darkness rather than the light." But we have the luminous assurance that at length the positive and prophetic power will triumph, for the Master has said, "I am the Light of the world"; "Ye are the light of the world."

"For Better, For Worse"

By Lloyd C. Douglas

[To be read by ministers only. Our lay readers are advised to pass on to other matters!—THE EDITOR.]

Of course you will know, at a glance, that this paper is to be about weddings; for of no other human event is it certain that the adventure will inevitably produce a change in one's estate and prospects as indicated in the caption. The fact that marriage is not a sacrament, in the opinion of our sort, does not excuse our too-casual attitude toward a rite which should never be administered or received otherwise than "soberly, advisedly, discreetly, and in the fear of God."

Persons who object to the Roman Catholic dogma which hallows this ceremony to the extent of giving it sacramental value should pause, on the verge of a polemic outburst, and examine the comparative statistics which disclose how very much better is the Catholic than the Protestant record of adherence to wedding vows. This fact indubitably points a moral. It indicates that the more impressively solemn this rite is made, the better are the chances of its permanent success. In these days of startlingly depressing reports from the Court of Domestic Relations, any procedure which may be presumed to dignify matrimony, and deepen the significance of the obligations involved, deserves the respectful attention of all men empowered by the state to read the wedding service.

I do not recall that anybody ever requested me to prepare a curriculum for a theological seminary, but I have

one ready in case it is wanted. The final semester of the senior year—(I take this occasion to reveal my sentiments on the subject since it is barely possible they may not be solicited)—is given over wholly to lectures on the everyday problems of the minister. By no means am I disposed to do any spoofing at the prescribed study of the ancient languages in which they wrote who were moved by the Holy Ghost; or church history, or exegetics. It is not for me to deprecate the research which endeavors to trace back to its native wilds every funny little sect that ever stood reverentially before some obscure dogmatic mud-puddle, under the delusion that it had discovered a new sea. These things all make for ripe scholarship, no doubt. But I would also have my young preacher come forth from the divinity school fairly confident of being able to conduct a meeting of the board of deacons. I would want him to know how to proceed in planning for a congregational meeting; how to dedicate an organ; how to run a parish house; how to fire a soprano; how to abolish a rummage-sale.

Observation leads me to the belief that while modern theological seminaries are increasingly devoting larger attention to the minister's common tasks, the novice usually confronts the actual problems of his pastoral office with all too little of detailed instruction pertaining thereunto, and must solve them largely out of his own experience and by the awkward process of trial and error. Not mean-

ing to cast unpleasant reflections upon any school of the prophets—if I were a sporting character, I would be willing to put up my skates against your niblick that what most of you youngsters were not told, in the "sem," about the proper conduct of weddings—all sorts and kinds of weddings—would fill a large moving-van. It is entirely possible that at your first wedding you didn't know enough about the enterprise to be able to instruct the lucky fellow which side of his bride he should stand on. I distinctly recall the curious questions addressed to me on the occasion of the first "rehearsal" I ever attended in the capacity of officiating minister, prefatory to a church wedding of much pomp and circumstance; and how I wished, that night, I might be able to swap all I knew about the Minor Prophets for a ten-minute chat with somebody who knew all about weddings. I would have thrown in my Hebrew grammar, for good measure, regardless of the costly sacrifice involved.

BEGIN AT THE BEGINNING

Perhaps I underrate your acquaintance with these matters, who are lately fledged from the aeries of theological erudition; but if you should happen to know more about weddings than I think you do, you will be just that much ahead. I am going to proceed as if you knew nothing at all about the subject. In the first place, then, let me speak of the general atmosphere which it is your business to create on the occasion of a wedding—any wedding, simple, compound, or complex. It is a solemn event; and you must make it so. This is not always so easy as it sounds. Circumstances may make the task difficult for you. But, whatever may be the conditions, you are to give these young people to understand, at the outset of their adventure, that they are about to engage in a serious service—a service sanctioned by the religion of which you are an ambassador. It is possible that the principals may arrive, unannounced, at your church office, accompanied by another pair of flighty young things—all four giggling, and noisily chomping chewing gum. It is a clear case that the wedding service is being approached as a necessary farce to be enacted for custom's sake. It is evident that they have no use for your church, and no respect for you as its minister. For a few minutes, however, they will condescend to avail themselves of the church's service. Doubtless you are tickled to death to have them thus honor the institution with their brief visit, and the two dollars they are going to give you will be a great boon to one who must strive so heroically to keep the wolf from the door. This, I say, is their attitude. It sticks out all over them.

Now, to accept them and their proffered business on these terms makes you a party to a sacrilege. Do you smilingly conduct them into the auditorium, and go through the service while they grin, and nudge each other, and munch, you only deepen their contempt for the place. I don't want to be known as a martinet; but nobody makes a play-house out of my church! There is nothing that this impudent generation needs more than good discipline! Remember that you are conferring no favor upon anybody by encouraging or permitting him to treat your

church with disrespect. You need have no fear, as you firmly command this hilarious quartet to sober up, spit out their wax, and prepare their minds for a religious service, that you may be doing permanent injury to their delicate sensibilities; for such apprehension would predicate of them something they probably do not possess. And if, in spite of your firm—albeit courteous—efforts to secure their respectful attention, they should persist in making a lark of it, you should discontinue the service, pocket their license, and bid them sit down and cool off, for a half hour, while you retire to your study and pursue your other business. They will be sore at you, no doubt; but that will be of no consequence. You can view their petulance with some satisfaction because it assures you that here is one sentiment, at least, which they seem to have in common.

IMPROMPTU WEDDINGS

These impromptu weddings which drop in on you out of the blue sky are not always treated with the consideration they deserve. Perhaps the candidates, unknown, unattached to your institution, merely bobbing up from nowhere, appear either too diffident or too dull to be put through the full ceremony; and you are tempted to omit the "plighting of troth" passages, especially in cases where the crimson bridegroom, having been asked to join his right hand to that of his intended, cannot recall which one of his hands answers that description. But these cases, instead of being handled with a "lick and a promise," require all the attention one can give them. You are warranted in having a five-minute talk with them, before the service, in which time you put them entirely at their ease, and win their friendship. Never send a couple away with the feeling that they and their affair mean nothing to you beyond the fee. While you are engaged in the necessary clerical work on their marriage certificate, let them understand that you have more than passing interest in their happiness. Don't go through this operation automatically, as if you were signing a receipt for an express package. Find out where they are going to live. Show some friendly interest.

"UNCLE JACK" ALWAYS PRESENT

Almost every normal wedding party has its Uncle Jack, who will furnish plenty of levity. It will not be necessary for you to be jocular. Let Uncle Jack attend to all that. He will do it ably. Your role is that of officiating clergyman; and it is your responsibility to see to it that when the event is over, your people will know that there has been a wedding. If the event is staged with enough interest to demand a rehearsal, be sure to safeguard these preparatory exercises against too much persiflage. I do not mean that you are to be a gloomy old owl, or that your attitude is to be that of the Prince of Denmark pacing the battlements at Elsinore; but it is your task to see that the element of travesty and mockery is reduced to a minimum. This is a very real problem, you will discover. Always there is at least one self-admitted cut-up in the party, who wants to show that the stage lost a very valuable comedian when he decided to keep books at the pie-foundry. On

rare occasions, this brother must be taken gently between the thumb and forefinger of the minister's right hand, and led, by the lobe of the left ear, to some quiet retreat and told that he is an ass. Though the information may make him no less so, it often does have a temporary quieting effect.

This will be the place to talk some more about rehearsals. One cannot hope to describe every possible event of the sort; but a typical case, or two, might be cited to advantage. There is, for example, the impending marriage of Edith, the only child, who, her father declares, by jingo, is going to have a wedding that'll knock 'em cold! It will be a home wedding; but there are to be a hundred and fifty guests; lots of out-of-town people; a hired caterer, a hired decorator, a hired orchestra, a hired director of pageantry; and all the rest of the trimmings—regardless of cost. At the last minute, however, Aunt Effie will arrive from New Orleans and the hired director of ceremonies will have a four-dimensional problem on her hands; for Aunt Effie will take a few tucks in the procession, object to the height of the floral altar, and protest against having the maid of honor start, from the head of the stairs, when the orchestra plays "Tum, tee-tee-tum"—deeming it much better to wait until the passage "Tee tum-tee-aye-tum, tee-tee"—which just brings everything out right, at the altar.

THE REHEARSAL

After this debate has successively passed through the various stages of excessive politeness, oh-but-my-dear-ing, dignified hauteur, dangerously suppressed exasperation, frank exchange of personal insults, and is approaching the point of physical combat, Edith's hysterical mother will beam brightly with an inspiration! Nothing less than that! She wonders why nobody had thought of it before! They will put it up to you to decide betwixt the technique of Aunt Effie and Mrs. Etta Quette. Frequently, in pursuit of your vocation, will you be elected the official goat, by acclamation, on occasions apparently demanding your acceptance of the distinction; but here, if I were you, I should gracefully decline the office. At such a moment, you might be able to recall that you must have a few moments alone with the principals, to teach them what they should know about the ritual. It is unwise, I think, to attempt any of the wedding service, at rehearsals, except the "business" connected with the ring ceremony. You will find the young people quite apprehensive about the ring. They are going to fumble it, with their gloves, and drop it. You may relieve all their anxiety on this score. The best man carries the ring in his pocket. Or, if it is carried by a ring-bearer, the child offers the best man the ring. He takes it in his fingers, at all events, whether from his pocket, or the satin pillow, or rose, borne by the child. He places it in the bridegroom's open palm. The bride takes it from the bridegroom's palm, with her fingers, and places it in the minister's palm, or upon his book. Now the bridegroom takes up the ring in his fingers, and places it upon his bride's hand. In this manner—transferring the ring from fingers to palm, palm to fingers, fingers to palm, etc., the fear of a blunder is dispelled.

Let us say that the home wedding is to be conducted without quite so much fuss as the last one. You will be asked to furnish advice concerning the order of events. You should be prepared to do so. It is very simple. The bride and her father—if she has one—are upstairs. So are all her attendants, few or many. The bridegroom and the best man are out in the butler's pantry, or chucked away somewhere else, downstairs. When it comes to the actual wedding, you will be there with these men—wherever they are. At the rehearsal, you only pretend to be there. You will proceed to make suggestions, deferring to their wishes, however, if you should find them in disagreement with any detail. Ribbons will be stretched, probably by the ushers, a few minutes before the ceremony, indicating the line of march to the improvised altar. Whatever manner of music is used, the conventional wedding march will no more than conclude its opening measures than the minister starts toward the altar, followed, at a distance of ten to fifteen feet, by the best man and the bridegroom, the latter walking on the left.

"BE GENTLE WITH PAPA"

When the men start toward the altar, the signal is given to the people upstairs to come. The best man and the bridegroom will have arrived at the altar, and are waiting, before any of the bridal party appears. These gentlemen are, at best, only lay figures; and should have their performance all out of the way before the really important personages show up. Equally spaced in the line of march are the various members of the bridal train. In this particular party, we will say that the first to appear is Flossie, our little niece, six years old, bearing the ring. Next comes sister Maud, as maid of honor, and finally, side by side, come the bride and papa. Papa will have been dragged into this affair by brute strength. It isn't a bad idea to have a few minutes with him, in the library, after the rehearsal, reciting to him the valiant deeds of his friends, Messrs. Smith, Jones and Robinson, who, under compulsion to do this same thing, against their several wills and accords, distinguished themselves with great credit. If papa doesn't buck up after being thus challenged, try reconciling him to it with the solemn reminder that it is our common lot. Don't neglect the old chap, utterly, or be mindful of his misery; for his is a difficult role to play. He ages under it, markedly. He fairly totters under the weight of the years which his part in the affair imputes to him. Moreover, he has a dangerous piece to say, in the ritual, inasmuch as it consists of only two words, which doesn't give him a sporting chance, in case of error. To stumble on a single syllable means that he got half of his part wrong. Be gentle with papa.

"MAKE IT SHORT"

Whatever you do, or leave undone, at a wedding, do not hurry. Do not begin your service until you are sure the figures are all properly in the picture about the altar. Take your time in reading the service. Probably no wedding was ever yet conducted, to which the participants

had looked forward with any degree of planning, in which the minister was not previously charged to make the service "just as brief and simple as possible." You will be instructed, occasionally, that "we do not want any lines to say, in the ceremony." You are entirely justified in telling them candidly that if they think you don't know how to perform a wedding ceremony, they are at liberty to shop around and see if they can't do better. I never let anybody dictate to me how I am to perform a service which falls distinctly in the jurisdiction of my profession. It is probably well enough meant; but constitutes an impertinence no less impudent than if the patient were to give his surgeon orders concerning the amount of time he might spend in the excision of his liver. If any callow youth of twenty-three comes to you with counsel about his wedding service—instructing you how to perform it—see to it that he learns something new and interesting about the professional pride which attends our office.

THE EPISCOPAL SERVICE

Now that we happen to be thinking about the wedding ritual, you will probably decide, after you have experimented with some of the other forms, to settle down to the Episcopal service, with slight modifications, as the finest and fittest of the lot. It is dignified, impressive, not too long, not too short; carries conviction; and has the advantage of being an historic document. You may wish to make slight alterations. It may be that the reference to the marriage of Adam and Eve occurs to you as pointing no moral, and deserving of no mention. Prudence suggests to me that in view of the public spanking I recently received in the correspondents' department of this magazine, as a penalty for some earlier remarks about Adam, it were better if I kept out of the Garden of Eden, at this juncture. But I shall challenge the editorial blue-pencil far enough to observe that if, as my colleague from Pennsylvania insists, I must accept the Adam story as it stands, or deny the whole Bible, it would please me to know which one of the Adam stories he has in mind as being the more authentic—the narrative in the first chapter of Genesis, which states that Adam's creation followed that of the other natural works, or the story in the second chapter which states that Adam was made first, and the other things afterward. If that matter can be straightened out, I shall not inquire about Cain's wedding, in the Land of Nod, or the city that he built there, presumably with the assistance of the Nodians.

You may wish to leave out the allusion to Isaac and Rebecca, in the final prayer of the service, on the ground that it adds nothing to the petition, and is an irrelevancy more honored by the breach than the observance. On no account should one omit the ring service, exactly as it stands in the book. (Once I was marrying a man to a woman who had the money, and he insisted on saying: "With all thy worldly goods I thee endow," and seeing he had hewed pretty close to the line, I let it stand at that.)

A good story is told of a young medical student who, in venturing upon matrimony, had nothing to bring but a very bright future. A few of his student friends were

in to honor the event; and when he recited the line, "With all my worldly goods I thee endow," one of these rascals whispered to his mate, "There goes his bicycle!"

In my opinion, it is a mistake to ask the bride to promise to obey her husband. This injunction is one of the vestigial remains of an age wherein the woman was a mere chattel. Practically considered, she isn't going to obey him; as you and he and she are well aware: so why should you contribute to her delinquency by asking her to perjure herself at that solemn moment?

In the "plighting of the troth," do not say to the bridegroom, "I, with your name"; for he may, indeed, repeat exactly what you have said, instead of his name. Say, rather, "I, John, take thee, Mary," etc. Always use the Christian names. Don't ask the fellow to say, "I, John Alexander Simpson"—for that makes him too conscious of himself. Chances are he has been trying to live down the Alexander part of it.

Avoid all these nice little "folksy" ceremonies, which begin with some sticky stuff about the cute little nest these birdies are going out to build on some neighboring bough—silly little exhortations wallowing in pure sentimentality. You will find that all these home-brewed rituals lack a great deal of the dignity and power of the service to which I have referred. And if you are bent upon using something of home manufacture, try to make it as impressive as possible. Of course, even the Episcopal service can be read in a tone that belies its words; but I think it the most nearly fool-proof of all the ceremonies by which this rite may be celebrated.

When the service is ended, the bride has to be kissed by her husband. You will confer a favor upon these young people by telling them their cue for this business. It not infrequently happens that when the minister comes to a full pause, after having pronounced them husband and wife, the kissing episode arrives on the scene somewhat in advance of its necessity. Myself when young did occasionally have to pry them apart in order to finish the service. It makes a disconcerting moment; and inspires some silly people, in the audience, to an unseemly levity.

THE CHURCH WEDDING

The church wedding is somewhat difficult to detail upon—so largely is the event governed by the type of architecture and the general accommodations. In the main, the same order is observed, in the procession, as has been described of the home wedding. Make sure that your party is protected from the impudence of the curious crowd that gathers outside. It will be remembered pleasantly if your people are informed there will be no fee for heat, light, janitor's service, etc., assuming that they are—some of them—members of your congregation. Surely the church can be magnanimous enough to go to this small expense gratuitously, on behalf of its own members.

By tradition, the minister's wife gets the fee. It is not considered good form for the parson to say, after a wedding, "Well, my dear, how much will you have?"—hoping that she underrates the generosity of the bridegroom. I think the minister who refuses a wedding fee makes a mistake. The fellow expects to pay, if he is decent; and

feels that he has an undischarged debt on his hands if he is refused the opportunity. Indeed; you may go farther than that, and insist upon payment, if he is mean enough to attempt an evasion of it. He knows that it is the customary thing to do. It will be good discipline to see to it that he behaves like a gentleman. In twenty years, I have handed back just one wedding fee. The boy followed me to the gate, and said, "Do you happen to have any change about you?" I replied, "Did you want some of this back?" I had not noticed the denomination of the bill he had given me. "If you please," he answered, in some confusion, "it was ten dollars; and it is all I have. I thought I would give you about three." Having been married once myself, I figured that the whole ten dollars would not be too much with which to start on a honeymoon; so I gave it all back. But, ordinarily, the bridegroom will feel better over the transaction if he pays. Once, not long ago, the young fellow sought private audience with me, after the ceremony, at the parsonage, and

whispered that he would mail me a check, in a day or two. I had not conceived a violent affection for the chap. He looked the cad, all over. So I replied—pointing to the stub on the license which was to be returned to the county clerk—"You see that form which must be returned to the court house before your marriage is recorded?" He nodded. "I shall mail that to the county clerk," I replied, "when I have received your check." Whereupon he said he "guessed he might as well pay it now"—though I suspected that the word "now" was redundant.

Keep track of your wedded couples. They will be glad to be on the mailing-list of the church. When they are settled, call on them. You may properly feel that you have some claim there; and they will appreciate your attention. Remember them on Christmas with whatever general greeting you happen to be issuing. On the first anniversary of their wedding, drop them a line. Your little courtesies may have more to do, than you realize, with their remembrance of the solemnity of their vows.

The Church and Social Prophylaxis

AN ounce of prevention is worth a pound of cure. Yellow Jack no longer ravages our Southern ports. The plagues are tropical items in history. Thirty years ago typhoid was one of the most prevalent and deadly of diseases, today a typhoid epidemic is a disgrace to the city that suffers it—a sign of a lack of civic virtue. Science has not yet discovered the nature of cancer, but it has found some of its causes; as a result, prophylactic measures will greatly reduce death from it in the next generation.

Once we thought the house fly a scavenger; today well-informed people shrink from him as from filth, and some day he will be as rare as the dinosaur. Demonology as the cause of suffering ended with Pasteur; the beginning of the end of disease lies in the art of preventive medicine. Already we are living longer, suffering less and dying with less excuse—digging our graves with our teeth.

From time immemorial it has been the business of the ministry to visit the sick, and comfort the sorrowing. "How is the Smith's baby?" said the pastor to the doctor. "Going to die," said the physician, "and then you will say to them, 'the Lord gave and the Lord taketh away, blessed be the name of the Lord'; and the good Lord has nothing to do with it—it is dirt and ignorance." "Not I," said the parson, "you should come to church, doctor, and hear me preach on the grace and duty of cheating you and the undertaker out of your jobs." That preacher had discovered in the Great Physician something more than a miracle worker of nineteen centuries ago; and he had found the common sense of beating suffering and making less need of comfort by illustrating his sermons on life and its sacredness, with lessons from the science of preventive medicine.

The cheer of sympathy and the consolation of religion will remain one of the finest of ministries so long as there is suffering and death. But the public-spirited physician is out to defeat his own business of administering curatives by reducing disease. The preacher is a propagandist for truth and a public promoter of the common weal. Common sense in religion makes him a savior of life as well as of souls.

* * *

Moral Prophylaxis

There are in every community institutions and influences that undo in the lives of youth the things that home, church and

school seek to do for them. Character-building is the chief business of home, school and church, and these influences not only make that work more difficult, but all too often defeat it altogether by appealing to imagination and over-feeding the avid, budding instincts of adolescence.

When a people do not build dykes and dams to prevent the floods that perennially destroy their homes and crops, we call theirs a backward civilization. Each man cares for his own little field and fails to join with his neighbors to prevent flood and insect enemies; as a result of failure to act in a common defense all go down in a common calamity. Fellowship in suffering is a cruel nemesis, forced upon them because of failure to practice fellowship in prevention.

In some such way the churches have failed when commercialized amusements are allowed to defeat them in their great task of building character in the youth of the community. While our godly fathers were saving individuals from drink through persuading them to sign the total abstinence pledge the per capita consumption of alcohol grew; then the churches united and put the saloon out of business. By destroying the source of alcoholism they save millions from the temptation, and a generation is growing up that will never know John Barleycorn except in history, just as they know slavery and witchcraft.

There is no noxious moral influence in the community that is promoted or commercialized that cannot be defeated by a united, common sense movement of the churches. And the folly of not acting together, all for the work of each, marks a lack of moral progressiveness in a class with the folly of the Chinese farmer. A united effort, led by wisdom and a thorough understanding, can make the movie as clean as the newspaper and the novel. That does not mean they will be works of moral perfection but it does mean they will be acceptable to home and church and school and good instruction in moral discrimination.

* * *

Social Prophylaxis

No social consideration can be divorced from the moral. All ethics is social—it is the science of social relationships. But the term social is used conveniently to cover those more complex relationships that are not commonly considered in thinking of morals, i. e., of personal morals. It is involved in the differentiation between preaching personal salvation and the Kingdom

of God. In fact no such differentiation can be made; in custom it is made to mark degrees of moral activity, reaching from the smaller personal contacts out to the larger civic responsibilities.

If the city is governed corruptly there is small chance for good citizenship on the part of the average citizen. The moral health of his children are jeopardized by municipal graft and laxness as they would be by lax administration of city sanitation or family hygiene. If business is on a dog-eat-dog basis there is small chance to cultivate honesty, truthfulness and probity in the lives of any of those who live by it. If capital and labor are on a war basis the essential conditions for both the largest production and for the destruction of class consciousness is destroyed. The abstract preaching of good citizenship, social obligation and brotherhood does not get far until such concrete moral obliquities are overthrown. It is somewhat like fighting the air to preach abstractly only when the source of the evil is concrete and profitable and is unchallenged in the practical application of conscience.

* * *

Economic Prophylaxis

Since the beginning of the Christian era charity has been one of the finest of virtues. The history of the administration of charity could be used as a story to mark off contrasts between a Christian and a non-Christian civilization. Now we are coming to see that wide-spread poverty is a sign of a lack of Christianity in our economic life. This does not minimize the virtues of relief but it does enforce the principles of prevention.

The coming of science and democracy made the modern nations very rich. Science taught how to utilize material resources and democracy freed the individual to the use of initiative and enterprise. But the strong and the fortunate have gathered unduly of this wealth and as the industrial system grows more complex, increasing numbers are caught in its wheels; by its

very complexity it begins to deny to the many that initiative and freedom of enterprise which made industrial progress possible. In America, open opportunities and the undeveloped resources of nature have prevented the poor from becoming poorer as the rich grew richer. But in an older industrial country like England it is quite possible that the proportion of the population who have fallen behind in the progressive use of living standards has increased. They are actually better off than their ancestors of primitive industrial conditions, but they are relatively farther behind on the average of bettered conditions.

There is entirely too much poverty for a land so vastly rich as ours, and the wide contrasts between luxury and penury illy befits a democratic civilization. Back of want is the fear of want and back of poverty is a wide stratum of population on deficit income. In this stratum lies the field of economic prophylaxis. To more equitably divide the profits that accrue to capital and labor, to stimulate the incentives to production, to increase ownership by the toiling masses and to charge the human breakage and loss up to the cost of production are among the major means proposed for the prevention of poverty.

The task is not merely economic. It is pre-eminently an ethical task because it is a quest of the larger human good. To give men money does not make them virtuous, but to give them a chance at ownership, leisure and some share in the management of their work gives them a chance at culture, ideas, independence and a cultivation of the arts of the civilized man, and it means a more abundant life.

The church administered charity and then led society into organized methods of administering relief. It must now take the next step and inculcate the equities of living and working together. Then all who labor may so share in the goods produced as to vastly decrease want and the fear of want.

ALVA W. TAYLOR.

British Table Talk

London, Feb. 13, 1923.

THOSE who are seeking to understand France are compelled to admit the strong plea for security which it puts forward to the world. This is the one common ground on which the policies of the two nations may meet. No Englishman can deny to France the justice of its attempts to win security. Three times within a century it was invaded by a hostile army. We in this country know nothing of such an experience; if we did, we too should be saying, "Never again!" So far, so good. But are we ready to provide some positive and constructive policy? "Yes," we answer, "the league!" Then the Frenchman replies with a shrug of his eloquent shoulders; "The league! When it becomes more than an idealist dream, we may trust it, but in this hard world we need a more secure provision." In a very able article, published in the *Daily News*, Pertinax, the distinguished journalist, discusses French policy and deals with the league in these words: "For the time being, and till a happy change occurs, the league (to use an expression I have heard from the lips of someone very near to Viscount Grey) can only be compared to a 'dustbin,' which official diplomacy is wont to use very readily every time it wants to remove something it finds in the way whenever its periodical spring cleaning is in progress. Our national interests cannot be thrown into the 'dustbin.'"

To meet this criticism it is necessary to take special steps through the league for the security of France. If needs be, it would be wise even to modify clause 10 in order to remove the doubts of France. A nation of forty millions, with its population, stationary if not receding, has on its frontiers a virile nation of seventy millions, steadily growing. It may be pardoned for demanding security; all of us admit that; but many of us

fear that its present quest for security will almost certainly defeat itself.

* * *

The Late Rev. R. J. Wells

More than once I have had to report the sudden passing of leading Congregationalists. McClure, Viner, Gray, and now Wells, the secretary of the Congregational Union, have all passed swiftly out of the scene. Mr. Wells on the day before his death remarked that he had never felt better in his life, but he had had heart-trouble during a visit to the West Indies, and there must have been a weakness unknown to him. About eighteen years ago he was elected to the arduous office of secretary. Before that time he had won an honorable name as a pastor in Hampshire; before that it must not be forgotten that at Mill Hill and afterwards he was a great footballer under the Rugby code. It was a surprise to many when he was chosen secretary, but the fact that for eighteen very busy and critical years he held his post showed how many gifts he had to bring to his office. He took little part on the platform; he rather despised publicity; he was content to do his work behind the scenes with no desire for the limelight. But in all his dealings with his colleagues and his many committees he showed himself a man of fine spirit with an unfailing courtesy, and an entire absence of any resentment against criticism. The public presentations of great concerns he was content to leave to his friend and colleague, Dr. J. D. Jones, and this leader of our churches will be the first to acknowledge how much he himself owed to Wells for his loyal and able service. It is no easy task to be an official of a democratic society; and the Congregational churches will soon be seeking for another to take the place of their late secretary. But before they look forward they will

spare a word of gratitude and affection for a true and faithful secretary. Democratic societies may be critical but they are not ungrateful.

* * *

Mr. Philip Snowden, the Workers, and Beer

There is no one who has earned more clearly the right to speak candid words to the members of the Labor party than Mr. Snowden. He has never hesitated to speak to the other parties on behalf of the workers; now he speaks to them on their own behalf. "The working classes are their own worst enemies. If they used their powers and opportunities to the best advantage, no other power could avail against them. Drinking, on the other hand, is the greatest asset the capitalist class has in maintaining its position of domination over labor. I notice that a considerable number of Labor members gave election pledges to the clubs to support a reduction of thirty shillings a barrel on the beer duty, without any reservation as to the previous claim of the working man's wife to reduction of the taxes on her purchases at the grocer's. No traders have so shamelessly robbed the public during the last few years as the brewers. And to see workingmen's organizations now acting as the tools of the liquor trade, and helping the brewers to get a reduction of the beer duty that they may enhance their profits still more, is a sight to make the angels weep."

* * *

The Industrial Christian Fellowship

The very enthusiastic meeting of the Industrial Christian Fellowship last week is evidence of a widespread concern for an industrial order more worthy of our Christian faith. Bishops were present, and leaders of industry, but as always the audience appears to have been more significant than the platform. In the journals which have a scent for bolshevism, it is asserted that this movement is prompted by Lenin and Trotsky. Before resorting to the wild hypothesis that bishops of the Anglican communion have been beguiled by the arts of Moscow, it might be well to enquire whether there is not enough in our modern industrial order to give all of us a bad conscience and to set us enquiring for a remedy. Two extracts from the report of the meeting will show a little of its drift. "The Bishop of Hereford said that a few years ago he received an anonymous communication headed 'Points for Bishops.' One was, 'Don't meddle with social existence.' Another was, 'Don't interfere with the New Testament.' He found it rather hard to reconcile the two. The interest of the workmen must come before the interest of dividends. Sir Lynden Macassey said that not long ago workers regarded Christianity on the part of employers with suspicion. It was considered by workers as a poor substitute for high wages. At the time there was some ground for suspicion; and only a few weeks ago he saw advertised in a paper read by many church-people, 'Low wages, but a Christian home.' He could sometimes sympathize with the suspicion of the workers, but a new conception was arising—that Christian principles in industry were really good business."

* * *

The Free Churches and the Cinema

A strong committee of free churchmen under the leadership of Rev. Thomas Nightingale recommends a much wider use of the cinema, and plans are being made for the provision of films, suitable for work in the villages and elsewhere. We who are busy upon the foreign missionary side have been at work for a long time upon this means of propaganda; and already we have made free use of the cinema. In fellowship with other societies, the London Missionary Society has used the moving pictures in all great centers and slowly but surely we are getting the right kind of films. Some of them are done for us by the trade which sees in them material able to interest people for its own sake. Others have been prepared by experts

for the societies themselves. The cinema will be a useful ally; but I still think the chief gate into Mansoul will be Ear-gate. In this connection it is good news that from every side there comes tidings of great assemblies, gathered to hear such men as Gipsy Smith and Lionel Fletcher. There is no instrument more telling than the human voice.

* * *

And So Forth

The Archbishop of Canterbury has completed twenty years of office. It has fallen to him to be the chief counsellor of his church in days of crisis, and there is but one opinion among those who know his work best. He will live as a remarkably sagacious and quietly daring archbishop; and no one could imagine a bishop with less of the prelate about him.

Mr. Wilfred Blunt, the poet, nationalist, breeder of Arab horses and devoted to many other interests, is as eccentric in his will as in his lifetime. Among his bequests are gifts for a modern mosque, for a Roman Catholic community, and for a Quaker burial ground. For himself he desired to be buried without religious rites . . . D. Rendel Harris and Mr. H. G. Wood have been to St. Catherine's convent on Mount Sinai in search of manuscripts. Permission to photograph was given by the convent authorities only after a telegram had been brought by a messenger across the desert from the Archbishop of Cairo saying "Everything committed to my friend Rendel Harris." One day they were told that the library was to be shut, for the convent community wished to celebrate the memory of certain dignitaries. These, it was learned, were St. Chrysostom, the ex-Kaiser Wilhelm, and Rendel Harris! The occasion was the latter's seventy-first birthday.

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Two Words on Courage

Here are two passages quoted in an admirable volume of outline stories, "Paul the Pioneer," by M. Catherine Albright. The first is from John Buchan's Mr. Standfast:

"But the big courage is the cold-blooded kind, the kind that never lets go even when you're feeling empty inside, and your blood's thin, and there's no kind of fun or profit to be had, and the trouble's not over in an hour or two but lasts for months and years. One of the men here was speaking about that kind, and he called it 'Fortitude.' I reckon fortitude is the biggest thing a man can have—just to go on enduring when there's no guts or heart left in you. Billy had it when he trekked solitary from Garingoe to the Limpopo with fever and a broken arm, just to show the Portugooses that he wouldn't be downed by them. But the head man at the job was the Apostle Paul."

The second is from William Dewsbury, Quaker (1621-1688): "I never once played the coward, but joyfully entered prisons as palaces, telling mine enemies to hold me there as long as they could, and in the prison-house I sung praises to my God, and esteemed the bolts and locks put upon me as jewels, and in the name of the eternal God I always got the victory, for they could keep me no longer than the determined time of God."

EDWARD SHILLITO.

Contributors to This Issue

LYOUD C. DOUGLAS, minister First Congregational Church, Akron, O., author "Wanted—A Congregation." Dr. Douglas' present article is one of a series on the preacher's everyday job.

ARTHUR B. PATTEN, minister Congregational Church, Torrington, Conn. His present article is the continuation of a group of articles in which the author is making an interpretation of mysticism in terms of modern thought about God.

CORRESPONDENCE

Evolutionist May be President
But Not Schoolteacher

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. W. J. Bryan appears to be conducting a campaign against those who would destroy the faith once for all delivered to our grandfathers, and is especially severe on the teaching profession. If I understand his position, all evolutionists should be promptly ejected from institutions supported by public funds. For such a position no "son of an ape" should be selected. Only sons of Adam need apply. The same rule should apply to other schools.

It seems to me that Mr. Bryan's conduct on a certain important occasion needs some explanation, in view of his recent utterances. At the Baltimore convention Mr. Bryan had to choose between two candidates for the presidency, Mr. Champ Clark and Mr. Woodrow Wilson. The latter belonged to the class which Mr. Bryan denounces with such severity. He was an evolutionist, and had been the president of a prominent university.

According to the present teaching of Mr. Bryan, he was unfit for the position he had occupied. Mr. Clark was, it is to be presumed, a son of Adam. I fear Bethany College would be offended should I suppose him to have been the "son of an ape." I have no ground for suspecting such a thing.

We know the choice of Mr. Bryan. The evolutionist was nominated and elected, and Mr. Bryan became secretary of state. His approval could not have been manifested more plainly. In Mr. Bryan's opinion, it is quite the proper thing to elect a "son of an ape" to the presidency of the United States.

Since an evolutionist is unfit for the teaching profession, and fit for the presidency, Mr. Bryan should indicate what other offices, if any, an evolutionist may properly be called to fill. May we, without censure, elect him to the governorship, or the legislature? Is he fit for a judicial position? If this should fall under the eyes of the distinguished statesman, I hope he will indicate to the faithful just where the line is to be drawn.

Professor of Spanish,
University of Missouri.

W. J. BURNER.

Northern and Southern Presbyterians

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of your paper dated February 8, 1923, page 183, was the following news item: "Northern Presbyterians Spend More than Southern. The Northern and Southern Presbyterian assemblies operate upon a plan whereby the assembly pays the expenses of the commissioners. The 1921 southern assembly cost \$21,874, while the northern assembly of same year spent \$179,533 for the traveling expenses and entertainment of its commissioners. The expense of the general assembly is met by a poll tax on the entire membership of the denomination." Knowing your sincere desire for accuracy, permit me to make comment thereupon.

1. There is no "Northern Presbyterian Assembly." The Assembly to which you, of course, refer is that of "The Presbyterian Church in the United States of America," which in every possible sense is a truly national body having synods, presbyteries and congregations in every part of our country. The use of the word "Northern" in connection with our denomination is a relic of the distant past and should on every possible account be discouraged.

2. The news item quoted above states that our assembly spent \$179,533 for traveling expenses and entertainment of its commissioners. This is the sum which the treasurer of the General Assembly disbursed during the year ending March 31, 1922 for all purposes. This sum includes not only the expenses of the meeting of the assembly of 1921, but also all other expenditures

connected with the General Assembly throughout the year. It includes for example the salaries and office expenses connected with the office of the General Assembly, the expenses of all General Assembly commissions and committees, the expenses of the department of publicity, the cost of printing, binding and mailing the minutes of the General Assembly and the reports of the boards. It also includes generous gifts to a number of interdenominational agencies as ordered by vote of the assembly. The amount actually expended for the traveling expenses and entertainment of the commissioners was \$86,626.02.

3. In making a comparison between the expenses of the General Assembly of the Presbyterian Church in the United States and the expenses of the Presbyterian Church in the United States to which you make reference as the "Southern Presbyterian Assembly," two facts should be kept in mind. First, the Southern assembly is much smaller in membership. Second, the commissioners in attendance have far less distances to come to the place of meeting.

4. You further state that the expenses of the General Assembly were met by a poll tax on the entire membership of the denomination. This statement is likely to create a misapprehension. The General Assembly has no authority to impose a tax for any purpose. The necessary expenses of the assembly as authorized by vote of the assembly are distributed among the Presbyteries on a per capita basis according to communicant membership. The returns made by the presbyteries are entirely voluntary. The fact that practically all of our more than three hundred presbyteries contribute loyally and in full is a great tribute to the unity of feeling prevalent in our church.

Philadelphia, Pa.

LEWIS S. MUDGE, Stated Clerk.

Germany and France

EDITOR THE CHRISTIAN CENTURY:

SIR: May I be allowed a few words in defense of "those editorial tears" over the invasion of the Ruhr, which our Bridgeport friend urges you to dry? The other night we had the rare pleasure of listening to England's great preacher, Maude Royden, speak here on the subject, "Can We Set the World in Order?" At the close of the address an open forum was held, in the course of which a questioner asked her if she thought the Versailles treaty should be revised or scrapped, to which she replied that she felt it should be scrapped completely as a monstrous instrument. Earlier in the evening she had said that diplomats were liars, and quoted the testimony of a friend who was retiring from the British diplomatic service to that very effect.

Evidently Miss Royden must be well acquainted with that distinguished contribution to after-war literature, Keynes' "The Economic Consequences of the Peace," in which that brilliant Englishman told the world immediately after the peace conference that the Versailles treaty was an economic monstrosity. In this view many of his most enlightened fellow countrymen support him, but we fear that all too few Americans realize how true was his prophesy.

If the Versailles treaty can be defended as a righteous instrument, then perhaps Mr. Peterson may be justified in criticizing your editorial pronouncements anent France and the Ruhr. But even if the worst that is said about Germany in the war is true, we wonder if two wrongs make a right.

Within the year I have read two books I should like to recommend to your criticism, for I must say that after reading them I am not so sure our traditional American views about the war were entirely right. I refer to John Kenneth Turner's "Shall It Be Again?" and Albert Nock's "The Myth of a Guilty Nation," both published by B. W. Huebsch Co. of New York. I have often wished since reading them that The Christian Cen-

tury would invite one of its staff, let us say, Prof. Alva W. Taylor, to review and appraise these two books for the benefit of us who really long to get at the truth of the war's beginnings and who hope for war's eradication. With continued best wishes for the greatest religious paper I know, I am

Chicago. H. S. BECHTOLT.

France Affronts America

EDITOR THE CHRISTIAN CENTURY:

SIR: If this country went to war every time we were slapped in the face, the United States would have to go to war with France now, because she has slapped us on both cheeks. She slapped us on one cheek when her army was sent into Germany, because she knew this country did not approve of such action after we had sacrificed 100,000 lives for the peace and safety of the world which she was violating. She slapped us on the other cheek recently when she made a war loan to Poland, while she refuses to pay even the interest on her debt to the United States, although able to maintain a great army.

At Versailles France demanded the complete disarmament of Germany on the plea (which sounded plausible then) that she was "afraid of Germany." Accordingly Germany was stripped of her army and navy and everything of a military nature which she possessed at the end of the war. Later, at the Washington conference in this country, when it was suggested that all nations join in reducing armaments. Poincaré, speaking on behalf of France, refused to make any reduction under the pretense (which was then ridiculous) that France was "afraid of Germany," well knowing that Germany had been completely disarmed. It now appears that France has increased her army and military equipment until she has the largest army in the world—larger than the German army in 1914. There are some who try to defend this conduct on the ground that France is afraid of what Germany may become in the future. King Herod was "afraid" that among the infants of Bethlehem was one who might at some future time be king of Israel, so he sent his soldiers to slay all the male children under two years of age. That act did not win him any particular glory, and he soon thereafter perished.

If France can support a large army she can pay her debts. It would probably be no greater hardship for her than for England. France owns a large and valuable territory in South America, and since her methods of debt collecting are meeting with approval by some of our citizens, why not give her a dose of her own medicine and seize enough of her territory to secure her debt to the United States, holding it until she either pays what she owes us, or stops interfering with world peace and safety, thus thwarting the very purposes and ideals for which our soldiers fought and died and came home crippled.

At least, we should make some attempt to fulfill the pledge to the German people made before the armistice, when our president promised them the friendship of America if they would abolish autocratic government, lay down their arms and establish a democracy, also ridding themselves of militarism, all of which they have done; but America has not redeemed her pledge. Perhaps she will, before too late.

Chicago.

EUNICE D. MARTIN.

Historic Theology and Modern Insight

EDITOR THE CHRISTIAN CENTURY:

SIR: Two suggestions may be derived from Bishop Manning's bewildering advocacy of a mixture of the Sabellian heresy and the Athanasian creed. One is, that those who stand for the Nicene theology should acquaint themselves with it—though many of us consider false its premise of the separation between the divine and the human, and futile its attempt to bridge that imaginary gulf. The other suggestion is, that we remember that the age in which that theology was formed neglected for its sake the redemption of the social life of the Roman empire, and made utterly inade-

quate efforts for the real Christianizing of the barbarians, who overwhelmed it. The warning to us is obvious.

Calhoun, Alabama.

CHARLES HENRY DICKINSON.

THE SUNDAY SCHOOL

The Last Full Measure of Devotion

WE have chosen this rich phrase of Abraham Lincoln as the title for this lesson today. Reverently and prayerfully one should approach the "Crucifixion." My mother once told me that it was the reading of this account, after she had come to the years of maturity, that won her to the cause of Christ. The cross has a strange power. You could not have Christianity without the cross, for it revealed the heart of Christ, and by it he paid the last full measure of devotion. Suppose that all you had of Jesus was a beautiful life. Suppose he had lived to be eighty years old, and had preached in Rome and Athens, could there be the power in his gospel which we now feel? The very point is that one so sinless and who condemned sin so vigorously could not have escaped death. The cross shows the blood and iron of Jesus' gospel. It shows that Christ is big enough to enter into all human suffering and meet every demand. A beautiful gospel would be something like Tagore, but human beings cannot live on flowers, moonshine, happy voices, gorgeous sunsets, and polite virtues. Life has its cruel sides, its horrors, sicknesses, misunderstandings, betrayal, lies, murders. Christ must be big enough to meet the soldier, sent out by his country to meet death. Donald Hankey tells of the soldier, who dying, as it seemed, felt underneath the "Everlasting Arms." Any of us who worked in the camps know that our fine American lads, in the glory of their idealism, went over-seas feeling that the "White Companion" was ever at their side. An aviator presented me with a German New Testament which he picked up when the Germans were making their last retreat. Do you know that German boy had marked every passage in the book which spoke of suffering! Deeply underscored was this story of the crucifixion. I have pictured, to myself, that lad out there undergoing all the torture of those last hours of battle. I have thought of him as having left home against his will, not believing in war, of his companions being killed at his side, of the shame of defeat, of the agony of facing death away from those whom he loved. While the great guns boomed, while the birds of death hovered overhead, my friend the aviator being one of them, this lad may have been sitting under some sheltering rock, reading and marking this little book, the gift of his mother, reading, marking and praying. I wonder if he lives now and where.

Christ satisfies every need. We have not only a Christ for our happy, promising youth, but we have a Christ for the stern hours. The cross—what is it? Only a gilded symbol, flashing in the moonlight from some steeple; only a golden jewel, only a form upon a leather prayer-book, something to conjure by? No, the cross stands for hardness, bravery, suffering, blood, death—all of this is wrapt up in the meaning of the cross. And what is this light shining above and about the cross? Oh, that is victory, that is immortality, that signifies that death is not in vain.

As we pass into the sublime years of middle and mature life the cross takes on new significance. Now we know disaster, suffering and death; now we have seen enough of life to get the balance of things; now we have seen the high lights and the black shadows; now we have listened not only to one instrument, but we have felt the power of the full orchestra. We know spring, but we also know autumn; we know summer, but we also know winter, and we know too, that when winter comes, spring is not far behind. We know virtue and alas! we know sin. And this we know, that a religion without a cross is no religion at all.

JOHN R. EWERS.

*March 25, "Jesus the World's Savior." Review Lesson.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Yale Divinity School Reviews Its Record

On the occasion of the hundredth anniversary of Yale Divinity School a centennial volume has been issued called "Education for Christian Service." At the same time some statistics of the service rendered by the school have been gathered. In a hundred years, 3,600 students have been enrolled and pastors from this school have served in every state in the union. Two hundred missionaries have gone to the foreign field. Most noteworthy is the statement that 112 graduates of the school have become college or university presidents and more than 600 have served as college professors.

Has Canada Become Materialistic?

The charges brought by Carleton W. Stanley in a recent issue of *Hibbert Journal* have stirred up the saints in Canada a great deal. He reports the pulpits to be conservative, railing at workmen and preaching prohibition when they ought to be in bigger business. He indicts the universities, and the press along with the universities, representing them all to be in the control of big money. This representation of conditions in the post-bellum days is keenly resented by The Canadian Congregationalist, which admits a "small measure of truth" in the article, but insists that the universities have higher standards than they have ever had, and that they are not capitalistically controlled.

Mr. Gordon at Work in Chicago

The S. D. Gordon noon-day meetings are already going in Chicago, and are meeting with a good response from the churchmen of the city and others. He speaks in the Olympic theatre each noon-day at 12:15. His subjects during the first week were "Tight Corners, Blind Alleys, and How to Get Out," "Why a Shrewd Old Jew Quit Making Money," "Temptation: an English Waterloo or a French?," "There's Some One at Your Side You Don't See," "An Old Portrait of God Restored." He will continue in these special meetings up to Easter under the auspices of the Chicago Church Federation.

Churches Have a Sense of Humor

Those who insist churches have no sense of humor do so without a knowledge of the facts. Many a merry prank is played in the service of religion as is shown by the recent story from Bristol Presbyterian church of McConnellsville, O. Recently the session was called together to consider "a judicial case." It is so seldom nowadays that a church ever seeks to discipline a member that the announcement caused many whisperings in the congregation. When the session

met with long faces, they were confronted by a couple who wished to give the church five hundred dollars worth of Liberty Bonds for a special cause. "The judicial case" terminated in a way satisfactory to all concerned.

Challenges the Critics of the Church

Rev. F. W. Bostick of the Baptist church of LaPorte, Ind., has asked the critics of the church in his town to come right out with their criticisms. These will be considered forum fashion in a public meeting. Mr. Bostick got his idea from Babson's "The Future of the Churches." His challenge to the com-

munity has won from the local press favorable comment, and it is certain that the churches of LaPorte will be talked about this winter as they have not been in a long time. The minister has not been afraid to come back at some of his critics in a man fashion. He is quoted as follows in the *Daily Herald of LaPorte*: "Men hide their laziness behind the excuse, 'I always was made to go when young, so now I quit.' Your folks made you brush your teeth, wash your neck and wash behind the ears when you were young and I suppose that you quit that too. Men are busy profiteering, making money and so have no time for church. Church is always here and we

Council of Cities a Great Meeting

THE Council of Cities, held by the Methodist church in Cleveland, Feb. 20-24, was a great success. Some of the most able and eminent speakers were present to present various phases of the subject. Prominent among the speakers was Rev. J. Stitt Wilson, formerly socialist mayor of Berkeley, Cal. He would connect up the propaganda of the church with the social tendencies of the time. In this connection he said: "And doubtless this revolution is but in its infancy. Science will proceed by leaps and bounds. The mighty machines of the age of steam will be displaced by the age of electric energy, universal in its sweep. And autocracy or plutocracy or private administration of such terrible power will be impossible, so that democracy in all lines will be imperative and triumphant."

"The vast human populations in all continents are caught in the sweep of these terrific mechanical and social forces. They are packed in huge cities; congested in great industrial areas; massed without name or sign, but numbered only, in the armies of industry; and even millions of farmers produce huge crops without profit because of the whole nations engulfed in the tragedies of economic conflict."

"These modern multitudes work with the exact processes of the modern machine, and unconsciously their minds become more and more coldly scientific and materialistic. They unconsciously demand reason instead of superstition, and truth instead of mere tradition."

"No Gospel will ever reach or ever save these huge armies of industrial toilers that is not an answer to their physical need, their aspiration for social respect, and an answer to the matter-of-fact exactness of their mental processes."

"Veritably millions of our citizens from other lands have broken with state religions and medieval theologies and are not going to be caught with any sentimental traditionalism. Nor are they going to be scared by any threats of pain here or hell hereafter. It would appear that we are at the point in history when

religion must come under the most exacting intelligence, and where ethical and spiritual purpose will be compelled to face the needs of men with the most scientific comprehension of the social and economic forces of our revolutionized age."

Rev. Edmund B. Shaffer, director of the Labor Temple of New York said:

"What has been the attitude of the church to the labor movement? In Russia hostility, on the continent hostility, in England a mixture and in the United States a spirit of hostility."

"About fifteen years ago a change set in. The attitude towards labor was modified. The publication of Rauschenbusch's books, particularly, 'Christianity and the Social Crisis' has been of great service, and in the church vital questions were asked regarding economic matters? The Federal Council of the Churches of Christ has also a progressive program. The Y. M. C. A., Interchurch World Movement and the Church League for industrial democracy has helped to change the attitude of the church towards labor."

"In the Christian churches today are four main groups,—one distinctly friendly to labor, another hostile to labor, one indifferent, and the other a perplexed and troubled group. This is probably the largest."

"The church teaches the fatherhood of God, the sacredness of personality, and that human beings are of infinite value. The church also teaches the brotherhood of man as the primary human relation with love as the uniting bond. This is summed up as the ideal of God."

"What are the aims of labor? Higher wages, shorter hours, abolition of unemployment, recognition of the union and control of industry by those who work in it. This is an ultimate aim of labor."

"What now in the light of the principles of the church should be its attitude towards labor. Its attitude should be friendly because the aims of labor are in harmony with the aims of the church, but the church must oppose violence."

can go whenever we want to, but fine days for auto rides are not always here. It takes less energy to look at a picture than listen to an address. We give a boy 35 cents to go to a basketball game and give him 1 cent to take to Sunday school, so we teach the young to cheapen the church. No wonder when the kids grow up they regard the church cheaply."

Religious Leaders Talk to Social Workers

The social workers of Dayton, O., have an organization which holds a monthly meeting. These recently invited some representative religious leaders to discuss the attitude of religious organizations to the problem of industry. The presiding officer at the meeting was the secretary of the Y. W. C. A., and those who spoke were Rabbi S. S. Mayerberg, Father Kuneicke, vice president of the University of Dayton, and Rev. Irvin E. Deer, secretary of the Dayton council of Churches.

Brooklyn Federation Young but Active

City federations are multiplying in this country rapidly as one by one the larger cities see the need of the churches working together. The Brooklyn Federation was organized in 1921. Though it has a short life, it has accomplished many interesting things. It is cooperating with the Protestant Teachers' Association in an effort to organize Community Week Day Schools of Religion. It has set up cooperation with the Brooklyn Sunday School Union and it hopes that the whole problem of religious education may be faced by the whole church in the city. A house to house survey has been made in one section of the city. The federation has a ten thousand dollar budget.

Meets Objections to the Ministry as a Vocation

Harry Thomas Stock is secretary of the Student and Young People's Department of the Congregational Education Society. In a recent communication sent out widely, he tries to meet the objections young people make these days to accepting a religious vocation. He says: "The minister who speaks and lives the truth need have no fear. Seldom will his own parishioners try to change his message. They may not agree with him, but if he speaks sincerely and with a Christian brotherliness, they will respect him. But if they don't? Whom will you serve? Is the lawyer, teacher, editor, politician or business man a free man? Is it not a hard task for these men to be thorough Christians? If the question of being a 'free man' is bothering you, remember that the minister is as free as any leader in any part of the world's work. The ministry is diversified. These are some of the types of full-time Christian ministries: Pastor, director of religious education, general missionary, educational missionary, agricultural missionary, medical missionary, social service director, Y. M. C. A., Y. W. C. A. secretary and pastor's assistant. There are others. There are about as

many varieties of full-time Christian service open to women as to men. It isn't enough to be religious and to have good intentions. An effective Christian leader must have an education which fits him specifically for his job."

Huguenot-Walloon Tercentenary Has Religious Significance

Protestants of America are looking forward with great interest to the celebration of the three hundredth anniversary of the coming of the Walloons, (French and Belgian Huguenots) to America. This colony, the first which came to the Hudson River country, was composed almost entirely of Walloons, who like the Pilgrims had found asylum in Holland and had sailed thence under the flag of the Dutch West India company seeking an opportunity to settle in the New World. April 24, 1924, will be observed in the American churches as the tercentenary Sunday. A pilgrimage will be made to the mother countries by many eminent Americans who trace their ancestry back to these sources.

Many Varieties of Presbyterians Meet

Presbyterians have many varieties of their faith, but so do Methodists and Baptists. The Presbyterians have an advantage in that they have gone rather farther than others in bringing their various bodies into cooperation. Recently the "Western Section of the Reformed Churches throughout the World Holding the Presbyterian System met at Toronto. Ever since its beginning the American section has been largely in the hands of the old-fashioned conservative element, so far as platform indications prove its spirit. The prevalent conception of its duty has been the preservation of what has been established, rather than an edging forward that might jar the carefully laid foundations of the fathers. This year some audacious things were said, and yet the organizations bid fair to survive. Dr. W. I. Wishart of Pittsburgh discussing "The Church and Present Progress," in the outstanding address of the meeting, declared that "almost every individual Christian leader is now ready to admit that our system of competing denominations is entirely out of harmony with the spirit of Jesus and the spirit of present progress and is daily becoming more intolerable. Strangely enough when these individuals get into the mass meeting, when they come into church courts and religious parliaments, they hesitate and hold back and refuse to sanction any measures that will bring about the union of these great bodies that hold our common faith. We all magnify the spirit of cooperation and write singularly beautiful resolutions about the unity and the union of the churches, but when it comes to action we are not willing to lose our denominational identity nor to let our little denominational rush lights be swallowed up in the glory of the united church of Jesus Christ. A good deal of the failure to keep step with present progress," Dr. Wishart went on to say, "has been due to the fact that

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the church has given her doctrines to the world in old seventeenth century creeds and symbols which do not express the real belief of men today."

Youth Movement Significant in Germany

Recently ten thousand young Germans in the teen age gathered at the palace of the war lord and shouted for peace. They belong to the Youth movement of Germany which is committed to peace. The Roman Catholic church has widely incorporated the movement into its parish activities, but many Protestant churches, which are still loyal to the emperor, are refusing cooperation. The socialist movement in Germany which even before the war occasioned large losses to the Protestant cause is still making inroads, though in many sections of the evangelical church there is evidence of a revival of religion.

Fatty Arbuckle Is Off the Screen

The situation in the moving picture world is not hopeless. The protest of decent public opinion against the reappearance of Fatty Arbuckle on the screen has been effective. Films formerly made by the Famous Players-Lasky Corporation will not be released for exhibition, and no new films will be made. The discredited actor has secured a position as a director of comedy in a movie firm, and will thus disappear from public view. A few Arbuckle films are owned outright by independent operators over the coun-

try and these may be exhibited at times, but this will be a very insignificant fact in the total situation. While no one wishes to assert that Hollywood movie colony is yet a very desirable social environment, nevertheless some things have been put beyond the pale and producers who have lost millions on Arbuckle will take an interest in the moral conduct of the actors.

Some Catholics Favor Cooperation with Public Schools

Not all Catholics favor the separation of the Catholic children from the public school system. These more moderate Catholics see in the public school an institution which is supported by Catholic money as well as the money of Protestants. The plans for week-day instruction in religion in connection with the public schools has won the approval of the Catholic World which says "Catholics ought to pick out the best of these plans and work for it. The public schools belong to us as American citizens as well as to others."

Prayer Book Revision an Urgent Question in England

The revision of the prayer book is one of the urgent questions in the church of England. The Anglican communion was consciously Protestant when the prayer book was brought out in its present form. In the meanwhile the Oxford movement resulted in the use by a considerable number of churches of the Roman Missal in some form. The British

Christian Work in Chinatown

CHINATOWN in San Francisco has long been one of the show places of the country. The opium dens, white slavery and joss houses were picturesque sights for the American, speaking of heathen customs not yet discarded. Since the great earthquake great changes have come in the community. There is only one joss house where there were formerly eighteen. A marked decrease in opium dens and houses of prostitution is to be noted. The mission work in Chinatown presents a picturesque appeal which has been capitalized by thirteen Protestant bodies besides the Roman Catholic. In Chinatown proper there are fifteen square blocks. Of this area the Protestant missions own and occupy one and a half square blocks. Their work is now being carried on at the annual cost of \$31,890 besides the money which is invested for building and maintenance purposes. Since there are now about 77,500 Chinese in Chinatown, this represents a total of \$4.20 per capita. In addition to this the Roman Catholics spend \$7,000 a year to maintain their work. The Chinese did not contribute any of this amount. The Protestants, however, received about one third of their budget from the Christian Chinese. And in addition to this contribution for current expenses, their combined benevolent gifts totaled over \$4,000. The combined Protestant churches have a membership of 1,097.

The Catholics have 840 baptized members. The Y. M. C. A. and the Y. W. C. A. are doing good work. The former has a membership of 800 of which number about 200 belong to some Protestant church. The latter has 718 members, of which number about one-third are members of Protestant bodies. These two organizations are strong evangelistic agencies reaching a large class of young people which the churches do not reach. The combined Protestant effort reaches about 2,200, or nearly one-third of the total population of Chinatown.

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Weekly asserts that there are thousands of such churches. The new ritual will without doubt legalize four different robes for the celebrant of the Lord's Supper, and the reservation of the sacrament for the sick. The inhibition to radical changes in the direction of Romanism comes from the fact that all changes in the prayer book must be ratified by parliament. Only one fourth of the population of England is in the established church and not much over one half of this church population is in favor of the Romanist changes. This makes the problem of prayer book revision difficult unless the Church of England should secure disestablishment.

Dr. Dixon Explains to Southern Baptists

Dr. A. C. Dixon, who was once pastor of Moody church of Chicago was regarded in Chicago as a very conservative man, but in the ranks of the Southern Baptists he is of doubtful orthodoxy on account of having once been pastor of a church with "mixed" membership, only a part of whom are immersed Christians. Dr. Dixon recently explained in a Southern Baptist weekly his loyalty to Baptist principles while in Chicago. He said: "When I was called to the pastorate of the Moody church, I met the official board of the church and told them frankly that I was a close-communication Baptist, who believes in immersion as the only baptism taught in the New Testament, and that only believers were proper subjects of baptism, which of course, led me to reject infant baptism."

Offers to Debate Dr. Grant on Pauline Theology

Dr. Percy Stickney Grant of New York has received a challenge to debate from Rev. Marshall Dawson, chaplain of Commercial Agricultural College. The challenge reads as follows: "Upon the basis of twentieth century biology, psychology and economics, I will offer to meet you in debate upon the proposition announced by you as reported in the New York Times for Monday, Feb. 5, namely, that St. Paul's doctrine of the fall of man is archaic and false. (Or for a more accurate proposition, obsolete and false.) As evidence of my right to propose such a meeting with so eminent a leader as yourself, I enclose a page from the Boston Transcript, from which it will appear to you that the Boston editor gives as long, and quite as black a headline to my theology as the New York papers give to yours."

World Conference on Faith and Order Holds Business Meeting

The financing of a project like the World Conference on Faith and Order is proving to be a problem of much difficulty. Many of the communions have done nothing at all about the matter except to agree to send delegates. At a business meeting in New York recently it was reported that all bills were paid, but many important projects were awaiting funds before they could be carried out. Several Episcopalian, Presbyterian

and Congregational bodies have already laid down their cash but Baptists, Disciples, Methodists and American Lutherans seem to have nothing to their credit yet.

Opponents of the Bible on Pacific Coast Being Fought

In the state of Washington and indeed down the entire Pacific coast one may find some of the most bitter enemies of the Bible that live anywhere in the nation. The Supreme Court of Washington even decided adversely against the giving of high school credit for Bible

study done in the churches. As both Catholic and Jewish leaders express themselves in favor of such credit the responsibility for such action is seen in the narrowness of certain secularists. The Seattle Federation of Churches is supporting Senate bill No. 149 which will remove the effect of the court decision by legalizing Bible study credits in the high school.

Faith Healing Movement to be Fostered by Episcopalians

The faith healing idea continues to make much headway among religious

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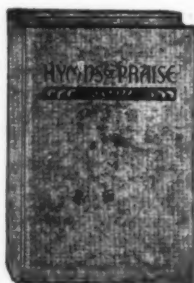
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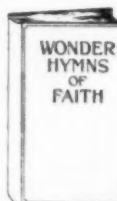


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people, and recently a group of forty Episcopal clergy organized the American Guild of Health. Bishops Francis, Page, Rhinelander, Fawcett, Du Moulin, Reese and Weller are on an advisory committee. The organization is not official and it is planned to open the membership in it to non-Episcopalians, but thus far only members of the Episcopal church have applied for membership. It is planned to root the movement well in Ohio and Indiana and then start the process to making it national.

Cause of Methodist Reunion is Furthered

Methodists are talking hopefully about reunion again. A joint committee of the northern and southern Methodisms met recently and appointed a committee on organization and detail which will meet in March 27. Bishop William F. Anderson of Cincinnati was chosen as chairman of the committee. The plan involves jurisdictional conferences possessing the full powers of the conferences now existing. The committee on organization and detail will meet March 27.

Dr. Eliot Thinks Unitarians Should Produce Ministers

At a meeting of the Unitarian ministers of Boston Dr. Charles W. Eliot spoke recently asserting that Unitarians should produce their own ministers. Probably no communion in America is so nearly dependent upon the ministry of other churches to recruit its staff of workers. The Christian Register, leading journal of the denomination, asserts that the Unitarians "have been unfertile."

Disorder in China Disturbs Missionary Activity

The political disorders in China have resulted in a great disturbance to the work of the missionaries there. A brigand band of 5,000 raided the most prosperous portions of Honan last fall, burning and looting a score or more of cities. Many foreigners were kidnapped or compelled to take refuge in Hankow. At Hankow a Foreign Residents' Committee has been formed to voice the protest of those who have been wronged and to represent their case to their respective governments. Among the missionaries driven from their fields of labor is Rev. N. Astrup Larsen.

Busses Haul People to Church

Perhaps consolidated churches are to follow in the wake of consolidated schools. Good roads and the gasoline bus have made it in every way profitable to establish one school to a township. In Lake County, Ohio, the Madison Baptist church has been using busses for a year now to transport people who do not have their own automobiles. By this means the Sunday school attendance has been increased from 100 to 200. Rev. Robert Tinkham is pastor of this church.

Report Big School of Religion for Ann Arbor

Public press despatches report that pledges have been made to a million dollar fund with which to establish a

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non-sectarian school of religion at the University of Michigan. For a quarter of a century the Disciples have conducted a Bible Chair at the university, but its appeal has been mostly to the Disciples group and the lack of equipment has hindered the right development of the enterprise. The trend of the times is increasingly in the direction of a non-sectarian program at state universities rather than a multiplication of little sectarian schools around the edge of the campus. Missouri has a non-sectarian school which has evolved from a Disciples foundation by the addition of Presbyterian and Congregational teachers.

Well Known Baptist Pastor Leaves Chicago for Boston

Dr. J. J. Ross, pastor of Second Baptist church of Chicago has accepted a call to Ruggles Street Baptist church of Boston. Dr. Ross has been in Chicago five years and has been greatly interested in the organization of the Northern Baptist Theological Seminary, a conservative institution receiving undergraduate theological students. He is well connected in the Baptist denomination, being the president of the Chicago Baptist Ministers Association, first vice-president of the Illinois State Convention, and vice president of the American Baptist Publication Society. He has written a number of premillennial books including "The Sign of His Coming" and "The Kingdom in Mystery."

Founders' Week at Moody Meets Modern Heresies

Founders' Week at Moody Institute brought together the more conservative ministers in this section of the country recently. Dr. J. Gresham Machen of Princeton delivered an address on "Christianity versus Modern Liberalism." Prof. Machen declared that the battle being fought by Christianity today against modern liberalism is the third of three great crises in the history of the Christian church, the first of which came in the second century when Christianity was almost engulfed by paganism in the form of Gnosticism in the church, and the second in the middle ages, when salvation by works was almost dominant in the church. The root of the modern liberal movement, he said, is found in what may be called naturalism, by which is meant the denial of any entrance of the creative power of God at the beginning of Christianity, as sharply distinguished from His works in nature. A dramatic feature of the meeting was a call for missionary volunteers. It was reported that several hundred people stood in answer to this appeal.

Would Compel Bible Reading in Ohio Schools

Church people differ widely concerning the best method of introducing the Bible into the educational process. Many favor the compulsory reading of the Bible in the public schools while others see in the new week-day schools of religious education the solution of the problem. The views of the first group are well

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formulated in a bill recently introduced in the Ohio legislature by Representative Ross P. Buchanan which reads as follows:

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"Section 2. It shall be the duty of the State Director of Education to prepare a manual of Scripture selections for each day of the school term annually and furnish same for all the public schools of the state.

"Section 3. Pupils above the fourth grade shall be required to commit to memory the Ten Commandments.

"Section 4. If any teacher, or superintendent or principal, whose duty it shall be to read the Holy Bible, or cause it to be read as directed in this act, shall fail or omit to do so, said teacher, superintendent or principal shall, upon charges preferred for such failure or omission and proof of same, before the board of education of the school district, be discharged."

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